UNITED CHURCH HERALD

VOL. 4, NO. 15 AUGUST 17, 1961

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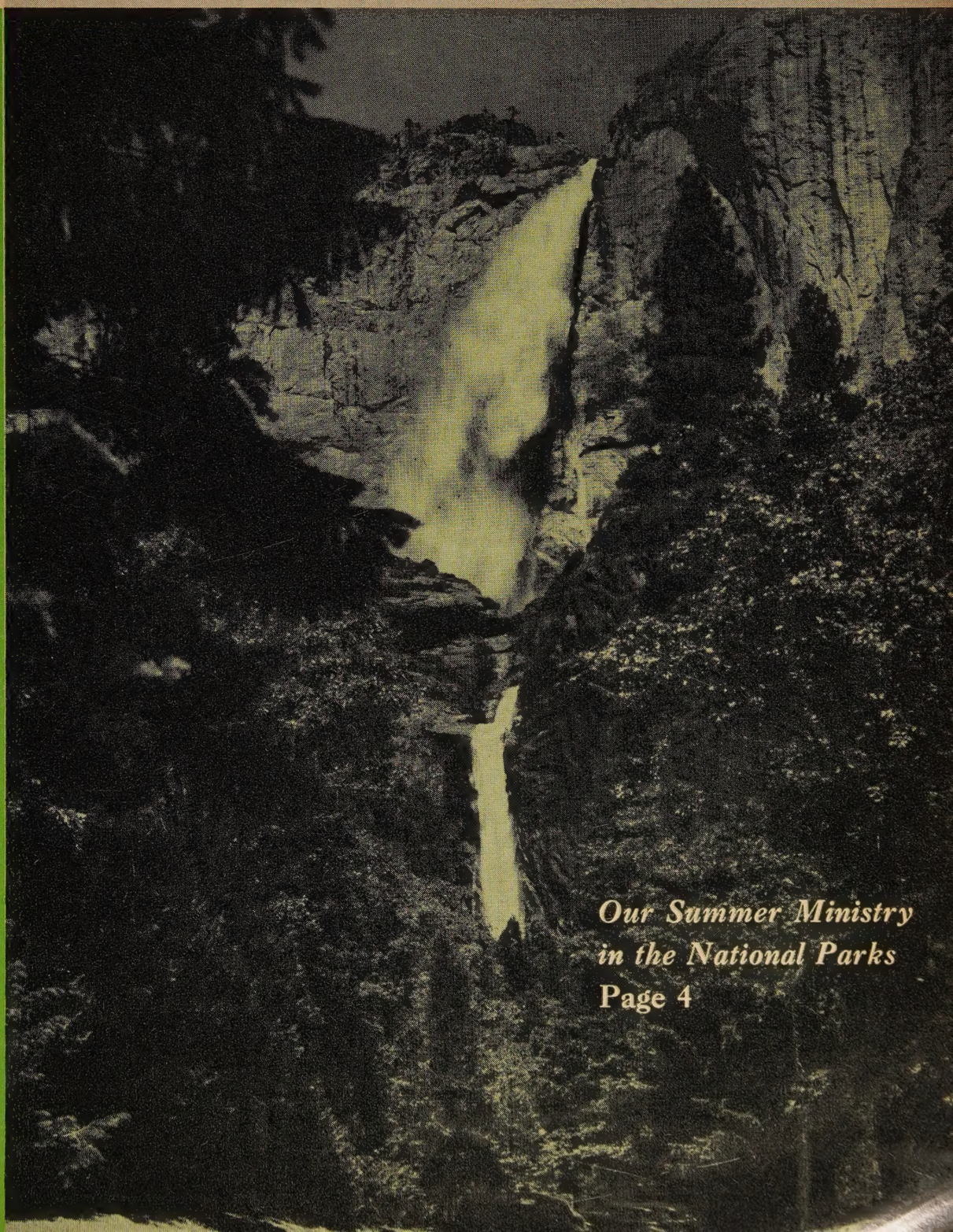

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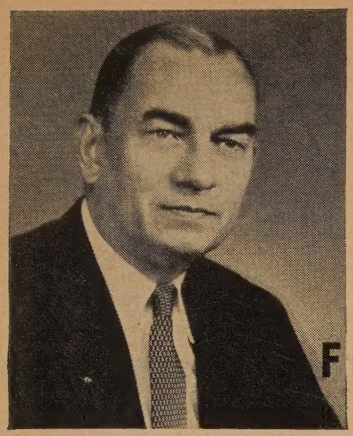

FROM THE CO-PRESIDENTS' VIEWPOINT

THIS IS for me the last of these co-presidents' columns, which, both for my colleague and for myself, it has been such a privilege to write. I am writing this one on the Sunday after adjournment of the Third General Synod of the United Church of Christ and therefore share here some observations that derive from that great and significant gathering.

First is to report an aside that I whispered to Dr. Fred Hoskins as we sat on the platform during and immediately after adoption of the Constitution and the declaration of its being in force. There ensued a little lapse of time before, apparently, it occurred to someone that we ought to sing the Doxology and then that someone led off with it and we all joined in.

It was at that point that I said to Dr. Hoskins: "You know, there's really something of an anticlimax in the way we have responded to this momentous act." He agreed. And we also agreed that even this somewhat anticlimactic response was itself an evidence of the deepening reality of the United Church.

For, important as was adopting the Constitution and By-Laws and declaring them in force, this act did not make the United Church of Christ a reality. The United Church was already a reality. It had been becoming so with increasing intensity and meaning ever since the symbolic handclasp at Cleveland on June 25, 1957. Adopting the Constitution and By-Laws was in actuality only the formalizing of a reality that was already a fact.

Without minimizing the significance of that formal act, one recognizes that after Cleveland in 1957 the next highly charged emotional moment came when the Statement of Faith was approved at Oberlin in 1959. In affirming there what we believe concerning the essence of the Christian faith we were dealing with a matter much closer to the heart of a Christian fellowship than when it deals, as we did at Philadelphia, with the pattern by which it will organize and govern its common life.

Now that we possess the instrument that is to guide us in organization and government, our business is to turn to the church's real business—its worship of God and its mission of redemption in all of life all the time in all places. With General Synod and its Executive Council correlating their work, the eight instrumentalities we have set up will enlist and channel our resources toward the performance of that mission.

We have elected a good and able president. On his shoulders will fall a far heavier burden than is intimated in the by-law describing the responsibilities of his office. It was in the consciousness of this fact that among the remarks I made after his election was announced I said: "I shall pray for him. I shall be available to him. I shall love him as brothers in Christ do love one another. I shall not write unloving letters to him! And wherever my future ministry is found, I shall support him as fully as I can, as a fellow minister of Jesus Christ, as a close personal friend and as the president of the United Church of Christ by your election today."

The sentence that ends with an exclamation mark was spoken with a touch of dry (or wry) humor. It was the voice of experience speaking. For, since the president of the church tends generally in people's minds to symbolize the church, it is he who is likely to receive most or all of the criticisms and complaints that "the faithful" develop on any phase of the church's life and work. And if I can judge by my own experience, some of the letters he will get will be "dillies"; and nothing is likely more often to recall for him that prayer attributed to a little girl: "O God, make all the bad people good and please make all the good people nice!" For some of them aren't—at least in their letters, where one suspects they will put down in black and white (not to say in fire and dragon's blood) what they probably would never think of saying in face-to-face conversation.

Now, being new to each other and beginning to be asked to do things in ways variously new to one or to the other, we must trust one another and we must seek to be trustworthy. We must remember that we are not just another organized group. We are a church of the living God. We are the body of Christ. And, as St. Paul stressed in the great analogy that is found in *I Corinthians* 12:12-27, we need each other; and each by the other will be enriched and strengthened and complemented so that through all of us the Lord will be getting his work done in the world.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

UNITED CHURCH HERALD

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COVER STORY: On a sweltering August afternoon there is nothing more appealing than the thought of a cool, secluded pine forest where torrents of water cascade over rocky cliffs, tossing mist and spray high into the clear mountain air. In Yosemite National Park, Calif., the breath-taking Yosemite Falls pictured on our cover drops 2,425 feet, making this the highest waterfall in the United States.

August is vacation month for millions of Americans. Those seeking refreshment and renewal in the national parks of our land need not leave religion behind, however, for a group of dedicated young people conducts a ministry each summer in the out-of-doors. See page 4. Photo is by courtesy of the National Council of Churches.

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Our Summer Ministry in th

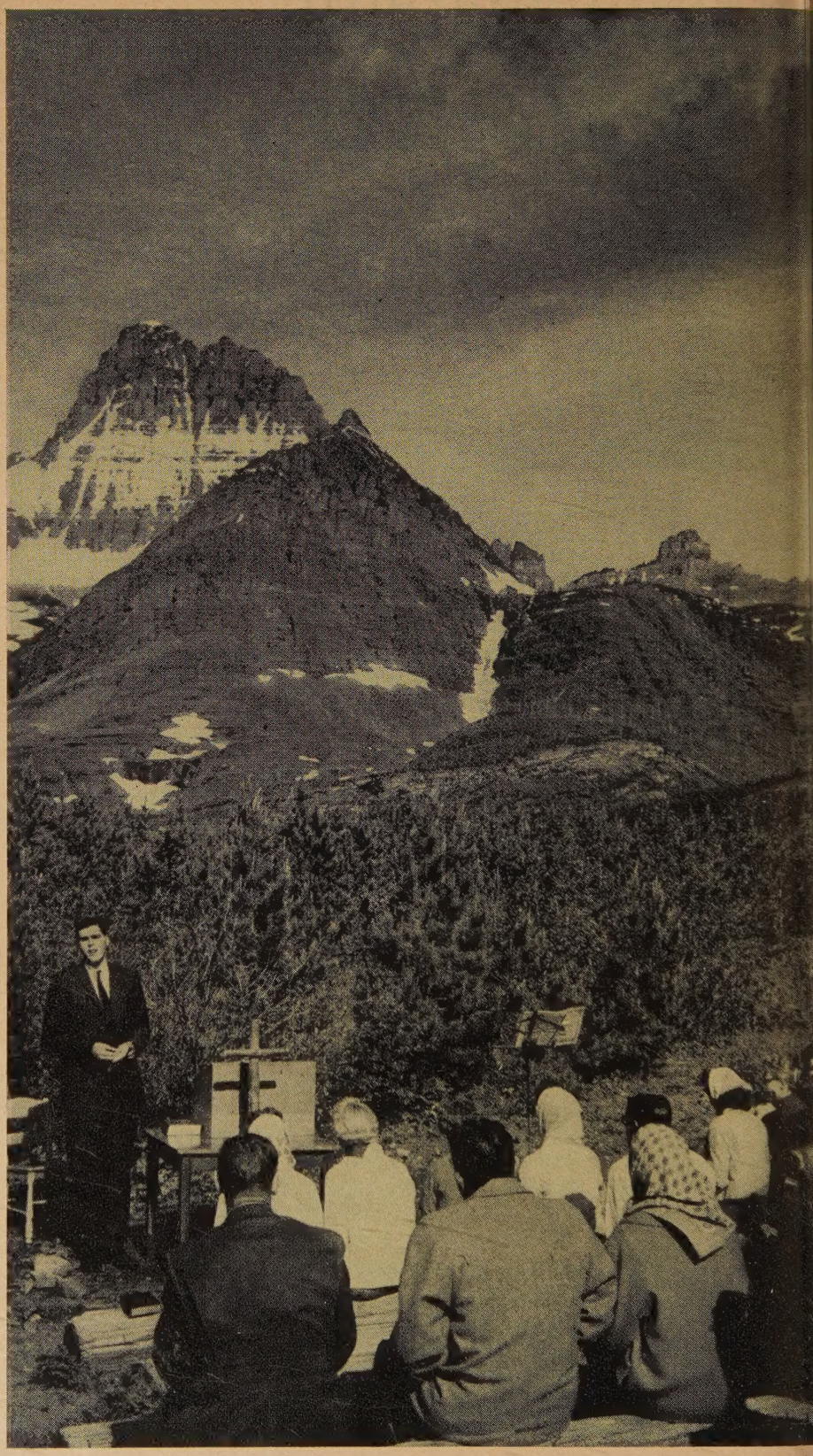
It's a cool summer Saturday evening in Yellowstone National Park in Wyoming. Among the pine trees, beneath the shadowy mountains, families are unloading camping equipment from their station wagons and settling in for the night. On the porch of the hotel visitors are chatting, enjoying the breeze from the lake. The setting is quiet and peaceful and lovely—and it seems easy to think of God here.

At the same moment, there is intense activity in the bustling kitchens and dining rooms of the park hotels, in the gas stations and photo-supply shops and Forest Ranger stations. College-age young people in waitress uniforms and coveralls are finishing a hard day of work and are ready for an evening of fun. Soon they set off for a dance in the recreation hall or a late-night cookout in the mountains. In this new situation, working hard and playing even harder, these young people often find it easy to forget God and the church relationships they knew at school or at home.

Visitors and park employees like these can be found from Texas to Alaska and from California to Virginia this summer in America's national parks. Almost twenty million vacationers are seeking peace and relaxation in the unspoiled, overwhelmingly beautiful wildernesses of the park system. At the same time some 26,000 park employees — more than 6,000 members of the parks' year-round permanent staff and about 20,000 summer workers—are combining recreation with full-time jobs during the summer season.

Surely the church should be here—for the vacationers who see God's handiwork all around them in the spectacular beauty of the landscape, for the employees with their busy and often problem-filled routine of work and play in an unfamiliar setting. In the past, fragmentary programs had been conducted in some of the national parks, usually under the auspices of ministers or congregations located near the vacation areas. But many places remained untouched by this uncoordinated ministry.

In the early Nineteen Fifties, therefore, as an outgrowth of a movement among permanent park staff members in all parts of the country, plans were



In a simple setting beneath a towering snow-capped peak, a seminary student conducts a service of worship in Glacier National Park in northwestern Montana.

National Parks

SARA KINNE

made for a fuller ministry—centered inside the park gates, flexible enough to serve many different kinds of needs. This is the tenth summer of this "Christian Ministry in the National Parks" program, sponsored jointly by the National Park Service Personnel and the National Council of Churches. Both E and R and CC church members have participated enthusiastically since the beginning of the program.

This ministry operates during the summer months in thirty different national parks across the country, in several centers within each of the larger parks. It serves the rugged campsites of Mount McKinley National Park in Alaska and the luxury hotel facilities at Grand Teton National Park in Wyoming. Its scope is as broad as its geographical range.

The 156 "ministers" serving in the program this year are students who are living and working at the accommodation and service locations in the parks. Some are college undergraduates interested and experienced in religious service and church work. Most are ministerial students studying at thirty-eight different theological seminaries. They come from every part of the country and from a wide variety of Protestant religious backgrounds.

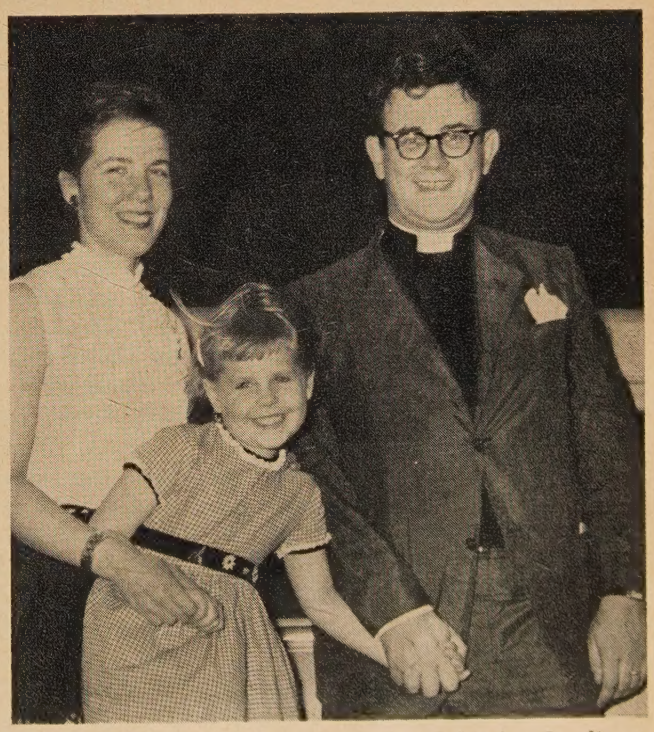
Just what sort of ministry are they to carry out in the national parks? Many of the students have this question in their own minds when they arrive at the preseason training session—one of several held in different parts of the country near the end of the school year. On the basis of special skills, interest or experience, each has been assigned to a small ministry team in one of the parks. The National Council of Churches' Central Department of Evangelism, which administers the whole program, has also assigned each to a secular job as waitress, busboy, cafeteria attendant, lobby porter or the like. The summer ministry staff members work full time in these positions alongside all the other park employees. The ministry itself is a volunteer activity during their free time—although it is undertaken with a high degree of commitment and dedication.

The visitor to Yellowstone Park will see one aspect of this ministry if he attends an early-morning service of worship beside the calm lake, conducted by an Anglican seminary student and a college senior who is a member of the Evangelical and Reformed Church. Since there is no organ in this simple rustic setting, hymns are led by the Baptist girl who is in charge of musical activities for this particular ministry team. There is a choir for the service made up of college-age employees from the nearby lodge and hotel. Later in the day, ministry members will conduct a vesper service for employees who must work during the morning church hour.

Thirty miles away at the Old Faithful Lodge the employees encounter another aspect of the ministry program as a poster in their mess hall informs them of a discussion group on Monday evening. Perhaps this is a Bible-study session or a "bull session" on the problems the young people are meeting in relation to their jobs. The two members of the ministry staff at the tiny West Thumb area in Yellowstone find a more informal approach is suitable for their particular situation. Their campfire "pow-wows" give the thirty employees at West Thumb a wholesome opportunity to sing and eat and talk, to build a pride in working together and a genuine closeness within the group. It is in the day-to-day routine beside their fellow workers that the ministers find many of their greatest challenges. "All the activities we sponsored were probably not so important as the simple personal relationships we built," said one staff member. The task of living a Christian life and being able to communicate what this means is perhaps the hardest aspect of the ministers' summer experience—but the most significant part as well.

Helping the ministers themselves with their many-faceted task and tying together the diverse activities in all the national parks is the job of the Rev. Warren W. Ost of New York City, director of the summer ministry program. During the summer he embarks on a full-scale visitation of his "parish"—traveling 35,000 miles to stop at each place where a national-parks ministry is in progress. As minister to the student ministers he gives guidance and new ideas, contributes worship materials, conducts services of Holy Communion.

And here under the sweeping blue sky in any one of the national parks—beneath Sequoia's ancient trees, before the splendor of the Grand Canyon's painted desert or near the rushing waterfalls of Yosemite Park—man is lifted out of his petty worries and selfish desires, into wondering adoration of the God who created the glory of the world around him. In the magnificence of these surroundings comes a fuller peace and joy, a true Holy Communion with God.



The Rev. Warren W. Ost, pictured with his family, directs summer ministry program for National Council of Churches.

Miss Kinne, a member of the *United Church Herald* staff in New York City, participated in the Christian Ministry in the National Parks program in Yellowstone Park in 1959. Photos by courtesy of *Interchurch News*.

Be It Resolved That:

National Responsibility and International Relations

A statement approved by the General Synod of the United Church of Christ, July 7, 1961, and commended to the churches and members for study and action.

THE American people must once more consider their purpose as a nation. We are a strong nation. What shall we do with our strength? We are a rich nation. To what end shall we use our wealth? We are a nation that lifts up freedom. What is the true meaning of freedom?

Unquestionable Truths

As Christians we hold these truths to be unquestionable:

That every nation exists "under God," subject to his judgments and obliged to serve his purposes;

That the nation exists for man, not man for the nation;

That the central truth about every person is the worth given to him by the Creator of all life;

That concern for the neighbor transcends national boundaries;

That national power and wealth are a trust to be administered in the service of man;

That freedom is not an end in itself but is tested by the way it is used to promote the growth of persons in service to God and man. These truths have meaning for the United States in the present world situation. We believe they point clearly to the following policies and actions:

The United Nations. The United Nations is the symbol and the central instrument of a community of interest and service that includes all mankind. It is indispensable to world peace and order and to progress toward world community. The organization should move toward universality of membership, and the policies and actions of all nations should increasingly be brought under its examination.

The member nations should in every possible way and area make the United Nations the chief instrument of concerting and executing international policies. We would also call attention to the probability that with the great increase in membership, proposals brought to the United Nations by the United States may be subject to increasing criticism and even rejection. We warn against any tendency, for such reason, to weaken United States loyalty to the U. N.

The World Court. In harmony with the General Synod's recommendation that the United States "should strive for the development of an effective and enforceable body of international law," we urge the repeal of the Connally amendment to the treaty of adherence to the World Court, which reserves to the United States the right to decide whether or not disputes involving it may be considered by the court.

Resurgent Nationalisms

The new nations of Asia and Africa. The new, resurgent nationalisms of Asia and Africa are to be interpreted as, primarily, a way in which men are asserting their dignity as human beings and their desire to become responsible and independent nations. They are resolved not to be used any longer as means to other men's purposes. In face of the world-wide revolutionary movement against colonialism the older nations dare not be complacent. These changes will be more beneficially and less destructively channeled if we give them our understanding and our energetic and generous political, economic and cultural support, acting through the United Nations as far as possible.

World economic and social development. In the crucially important matter of world economic and social development, the United States has not been inactive. But our response still lacks the positive and energetic quality clearly demanded both by the need and by our national resources and traditions. For too many Americans the question still is how little we can do or how soon we can be relieved of the "burden." Too much of our action in this area has appeared to be only a narrowly self-regarding reaction to new political crises or to the actions of Communist nations. We should, instead, rejoice in the great new opportunity to help build better foundations for free and peaceful societies throughout the world and to aid in providing a better life for people hitherto tragically underprivileged. For this task better administrative arrangements are no doubt needed. But these can be devised once our people see the task not as burden reluctantly to be carried but as God-given opportunity and as solemn obligation.

Communist Nations

We welcome the creation of a carefully selected and well-trained Peace Corps as an instrument of ministry to human need. We urge our churches and their members to give vigorous support to such programs as the Freedom From Hunger Campaign conducted under the supervision of the Food and Agricultural Organization.

Living with Communist nations. Concerning our obligation to resist the spread of communism there can be no question. This is not primarily because Communist governments nationalize property or because they threaten the predominance of the West. It is because recognition of man's worth and man's birthright freedoms, as the Judaeo-Christian faith conceives them, are here at stake. Communism as a historical movement may, under a variety of pressures, become something less menacing to the human spirit. But certainly a posture of simple hostility on our part is not helpful to the cause of peace, freedom and justice.

Communist attempts to destroy other social systems and to impose Communist control must be resisted, but this is not enough. We can do far more than we have done to encourage changes in Communist systems and to help create the conditions of freedom in non-Communist countries. Among the positive contributions required are: making our own system more adequate to human needs; the fuller use of diplomatic, political, economic and cultural means in building free and just societies; posi-

(Continued on page 33)

The *Herald* will publish in successive issues four or five of the major resolutions passed by the Third General Synod.

Ten Vacation Commandments

(A Guest Editorial)

Edwin T. Dahlberg

I.

Thou shalt not take chances with the ocean's undertow or dive off a strange dock without knowing how deep is the water at the end of it, lest thou break thy neck against a stone.

II.

Thou shalt not broil thyself all afternoon in thy new bathing suit, lest thy shoulders become raw the next morning and thy coat be a burden upon them. Neither shalt thou lay thyself down in a bed of poison ivy.

III.

Thou shalt not give thyself to pride and folly in the driving of thy new car, but when thou placest thy hand upon the steering wheel thou shalt offer a prayer that thou mayest be watchful of little children playing in the streets and of the pickup truck that cometh out of the crossroads. Also thou shalt stretch forth thine hand when thou makest a left turn, that thy days may be long in the land and the sound of the motorcycle be not heard behind thee.

IV.

Thou shalt not drink bad water nor break down the farmer's fences.

V.

Thou shalt not leave smoldering fires in the forest nor toss thy cigarette into the dry grass, lest thou bring destruction upon thyself and sin against the people of the land.

VI.

Thou shalt not leave thy dishes to be washed by another, but rather shalt thou rejoice the heart of thy tentmate by thy willingness to become a hewer of wood and a drawer of water when the weariness of thy journey is upon thee.

VII.

Thou shalt obey the fish and game laws.

VIII.

Thou shalt not join thyself to the carnal sins of roadside camps and beach resorts, but shalt keep thyself unspotted from the world, that thou suffer no shame of heart when thou standest before the picture of thy father and thy mother on thy return home.

IX.

Thou shalt not forget the payment of thy church pledge in thine absence from the household of faith, lest thy treasurer and trustees be filled with anxieties and weighted with the cares of life whilst thou art taking thine ease in a far country.

X.

In all things thou shalt remember the Lord thy God, so that when thou pitchest thy tent at the end of the day thou shalt be able to bring forth thy Bible from thy camp kit, and looking toward the setting sun with a prayer in thine heart, raise an evensong of praise to thy Maker. Moreover, thou shalt there remember in supplication before him all thy fellow men and their children, who swelter in the factories and tenements of congested cities whilst thou art kneeling at the cool and lovely altars of the approaching night.

Dr. Dahlberg, minister of the Delmar Baptist Church in St. Louis, Mo., is a former president of the National Council of Churches. Photo by Campbell Hays of Monkmeyer Photo Service and copy by courtesy of the National Council of Churches.

The Jordan River, here flowing through upper Galilee, is essential to the life of the entire Middle East.

HERBERT STROUP

"The desert shall rejoic and blosson

"I was thirsty and you gave me drink" is one of the many Biblical mandates prompting our concern in the Middle East water problem. Where paleolithic man had once found dependable supplies of water and plentiful game in the area east of the Mediterranean, there developed later a marked decrease in rainfall and a gradual drying up of the hunting and grazing grounds. Deforestation and erosion in the Middle Ages aggravated the situation so that water has been Problem No. 1 in many areas of the Middle East. We welcome Dean Stroup's readable account of the attempts being made today to increase the supply of life-giving water. avm

WATER has always been a profound concern to the people of the Middle East. There are several hundred references to water in the Bible—probably a hundred in *Psalms* alone. It was woven into the religious fabric of the Judaeo-Christian tradition to the extent that water was employed by the Biblical writers to denote a wonderful, mysterious and life-giving force.

Today water looms large as one of the chief ways by which the peaceful development of the Middle East may be attained. In his address before the United Nations General Assembly in August 1958 former President Dwight D. Eisenhower stressed six points in his program for Middle East peace and progress: (1) protect Lebanon; (2) safeguard Jordan; (3) curb propaganda; (4) set up a U.N. peace force; (5) slow the arms race; and (6) combat poverty, in large part by making more water available.

In discussing the latter point the former President noted that increased water supplies could end much misery in the area. He also offered United States assistance in making more water available through various projects.

This offer is but one indication among many of the recognized importance of water to peace in the Middle East. The area thirsted long years ago when Moses "smote the rock twice: and the water came out." It thirsts today. President John F. Kennedy has said in respect to the same issue that "if we can ever get fresh water from salt water at a reasonable cost, it will, in the long-range interests of humanity, dwarf any other scientific accomplishment."

President Kennedy has urged Congress to double appropriations for saline water research (the present Federal budget for such purposes is just about the same as that earmarked for the Washington Zoo). Our own national needs, plus those of the rest of the world, make the President's efforts all the more worthy of public support.

But not everything in this field depends on government efforts. Church World Service, the relief and rehabilitation agency of the U. S. Protestant churches, also is actively concerned with the water crisis in the Middle East, Pakistan and elsewhere. Water, even drinking water, is so scarce at Hebron in Jordan, for example, that Church World Service has mounted water tanks on jeeps to bring water to the thousands of Arab refugees encamped in the area. In addition, the relief agency has rehabilitated cisterns in Jordan, which date back to Roman times. These cisterns catch what rainfall there is and save it for irrigation during the drier seasons. C.W.S. not only supplies the cement and sand for the project but also provides food and money for the workers.

How, aside from the natural sources, can more water be obtained? There is a variety of artificial methods. In fact, at the present time several are being explored intensively. One method makes use of radioactive isotopes of the kind now being employed by oilmen to trace pipeline leaks. Underground water is plentiful. Through the use of isotopes the hidden river beneath the bed of the

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Dean Stroup of Brooklyn College in New York is a noted sociologist and an active member of the Garden City Community (Congregational) Church, Long Island, N. Y. Photo by courtesy of the Israel Office of Information, New York City.

Nile, for example, could be mapped. It carries, according to tests, 560 billion cubic meters of water per year, or six times the flow of the mighty Nile itself.

A second method of finding water is by nuclear blasting. One of the many ways by which nuclear power could be employed peacefully and constructively, according to responsible engineers, would be to blast a canal or tunnel between the Mediterranean and the Dead Sea. The released water would fall about 1,800 feet from the Mediterranean, creating an enormous potential of hydroelectric power along the way. The Dead Sea would evaporate part of the water it received, while some form of desalting might make part of the remainder available for irrigation purposes. The underground testing of nuclear devices might provide power for such a project both

s the rose..."

for the benefit of the peoples in the area and as a demonstration of the truly peaceful intentions of the United States in the use of such power. If it proved possible from an engineering point of view, such an effort might well capture the attention of the whole world.

A third method of obtaining fresh water is desalting sea water. The United States Department of the Interior already has greatly developed this method of supplying fresh water. In fact, there is every good reason for the United States to be active in desalting water, since it is estimated that the nation's needs will amount to a minimum of 597 billion gallons daily by 1980. In 1955, by contrast, the American people used only 221 billion gallons.

Currently the department is able to desalt water at a cost of $1.75 per one thousand gallons, but hopefully the cost can soon be reduced to less than one dollar. At the present time the cost is about two dollars in the Middle East. New methods, however, are becoming available: solar evaporation, fuel-fired distillation and electrified membranes that draw off the salt's sodium and chlorine ions. The tiny sheikdom of Kuwait, prominently featured on the front pages of our newspapers in recent weeks, is providing fresh water for its desert-bound people from a huge distillation plant at the head of the Persian Gulf.

These three methods of supplying water for a parched Middle East may well prove in the future to be the most efficient, but at the present time they are still somewhat visionary. There is a method, however, that has been traditionally effective — water development plans involving dams, the production of electric power and controlled water distribution.

The Aswan Dam project in Egypt, which was thwarted for a time and is now partly financed by the Soviet Union, has now blossomed into a full-fledged water development effort. Egypt appears geographically to be almost half again the size of Texas. It consists of a seemingly unending desert of sand, bisected by the Nile River. The Nile makes it possible for 13,000 square miles of the total 380,000 in the area—or about 3 per cent—to be brought under cultivation. On this 3 per cent of the nation's land about 18,000,000 *fellahin* or river-bound farmers live and die in dire poverty and disease. A mere five million Egyptians enjoy the relative comforts of such cities as Cairo, Alexandria and Port Said. The fact is that Egypt has a population pressure of 1,500 per square mile, or almost three people for every acre.

No wonder, then, that the Aswan Dam project caught the world's interest as well as Egypt's. When it is finished, about three million more fertile acres will be added at a cost of $1,300,000,000. Yet in the seven to ten years it will take to build the dam, the population of Egypt will have soared to about thirty million, an increase of five to six million. The dam will not completely solve Egypt's economic problems but it will solve them to a degree. It will also increase electrical power about tenfold, thus enabling greater industrial expansion. The dam is, in fact, a genuine sign of hope.

The other chief water project, which has tremendous possibilities for restoring fertility to a large area within the Middle East but which has been rejected by those in political control, is the water development project for the Jordan River. The Jordan has a rich history. Ages ago it provided an ample stream of water to the land "flowing with milk and honey." With a system of dams, canals and reservoirs it supported a population of more than 1,500,000. Greece planted her League of Ten Cities on the eastern bank and they thrived. Rome counted upon the surplus wheat from the region to feed its urban population. But the Mongol invasion of the thirteenth century changed the plans so carefully built up. The dams were broken, the canals filled with silt and the reservoirs dried up. The nomadic Bedouins continued the damage by cutting down the trees for fuel. Their goats promptly ate away the ground vegetation. The rains came and the topsoil went with them.

In 1949 the United Nations said concerning the area that it was a sparsely settled land of "poverty and hunger with barely enough food to keep life in the people, a land where vast areas are deserts." Obviously the clear need for water to restore the former fertility of the Jordan River region is pressingly significant for a number of the countries it flows through — chiefly Transjordan, Syria (now a part of the United Arab Republic) and Israel.

Traditionally there has been almost total agreement that the waters of the Jordan are essential for the welfare of the entire region. Constantly the theme has been reiterated that no one nation should totally possess the Jordan's life-giving bounty. The Franco-British Agreement of 1923, for example, which put the Syrian border back a short distance from the river, formalized the regional concept.

The commonly accepted view of the use of the Jordan, however, was disrupted as a result of the invasion of Israel by the various Arab countries, including Syria, bordering on the newly declared state. The cease-fire of 1949 only led to innumerable problems between the two countries. Not being granted formal recognition as a state by Syria, Israel proceeded to create a threefold plan for the development of the resources of the Jordan: (1) drainage of the Huleh swamp; (2) erection of a dam for the generation of electric power; and (3) creation of a vast irrigation system. By 1951 Israel had launched the first phase of this project—the broadening and deepening of the Jordan bed, which receives the sometimes flooding waters that course down from the Lebanese and Syrian hills. This project has salvaged at least twenty thousand acres of farmland for Israel. It has also greatly increased the flow of water down the river. The project was completed not without Syrian protests,

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A Pioneer in Women's Education

JANE DAY MOOK

On a June Sunday afternoon, in the ivied surroundings of Mount Holyoke College in South Hadley, Mass., Katie Wilcox—beloved and respected American Board missionary in South India for forty-four years—was awarded the honorary degree of Doctor of Humane Letters.

As she was presented to the college president, Dr. Richard Glenn Gettell, who conferred the degree, these words were said of her:

Heroic Efforts

". . . Student of Wesleyan University, graduate of Mount Holyoke in 1911, missionary in India from 1915 to 1959, founder in India of institutions for the higher education of women, Miss Wilcox truly inherited the spirit of Mary Lyon. Her imagination and vision saw, in 1915, what is obvious now—that the education of women in India was all-important. Upon her arrival in Madurai she immediately began the work and plans that eventuated in the girls' residential high school in 1939. In 1948, it was in large part her heroic efforts that established Lady Doak College for the higher education of Indian women. To achieve these two institutions Miss Wilcox had to win public approval, gain government permission, obtain necessary funds and personally direct the building program at a time when there was either active opposition to her project or lack of interest in it.

"Her accomplishments have received some of the public recognition that is due her. The Indian Government conferred upon her the Kaiser-i-Hind medal for distinguished service to the women of India. Wesleyan University, in 1960, honored her with its distinguished alumnus award. Now, in 1961, at the time of her fiftieth reunion at Mount Holyoke it is fitting that her own college recognize the spirit and dedication of Miss Wilcox."

Dr. Gettell then spoke to Miss Wilcox: "Katie Wilcox, honored alumna and true recipient of the spirit of our founder, you have served the cause of higher education for women as few women have been privileged to do. Seeing a large dream, you set yourself at the arduous task of its realization. Your influence did not end with its accomplishment, for you have trained Indian women as leaders to carry on your work. Your spirit is an inspiration and your achievement a glory to your college. . . ."

Career Missionary

These paragraphs are but the sketch of Katie Wilcox's good years in India, of the work she did there and of the enduring inspiration she has left her colleagues, students and friends.

Four years after graduating from Mount Holyoke College and with four years of teaching experience in this country, Katie Wilcox sailed in 1915 for South India as a career missionary of the American Board. She was assigned to the staff of Capron Hall, a girls' school and teachers' training school in the ancient and conservative city of Madurai, where education for girls was still considered a luxury of doubtful worth. But Capron Hall's standards were high and its reputation excellent, and more and more girls applied for admission each year.

During her years of teaching at Capron Hall, both in the girls' school and in the training school, Katie Wilcox and her principal, Mary T. Noyes, came to the conclusion that they were fast outgrowing their Capron Hall compound. Both felt the need of new buildings on a new campus farther from the industrial center of the city. In addition, Miss Wilcox was possessed by an utterly preposterous dream of her own—the dream of

A glimpse of the campus of Lady Doak College in Madurai, India, established in large part through the heroic efforts of Katie Wilcox, who was honored recently.

Jane Day Mook is the wife of the Rev. H. Telfer Mook, secretary for India and Ceylon of the United Church Board for World Ministries. Photos by courtesy of John Haley and the Missions Council.

Doctor of Humane Letters degree is a fitting tribute to Katie Wilcox's inspired service to education in India.

Portrait of the Month

a women's college in Madurai City.

Why not begin, they said, by finding a large piece of land where a girls' high school could be built first on one half, the other half to be reserved for the building of the college later? They found their land on the opposite edge of Madurai, across the Vaigai River in an area of palmyra palms and broad rice fields. Few people of Madurai lived there then, but American College—the mission-founded college for men—was nearby and the city would grow.

Money was harder to find. The United States in the early Nineteen Thirties was in the depths of depression. The American Board was having to cut back its work all over the world. Missionaries were returning home. Hospitals and schools were being closed or turned over to other management. It was no time for starting something new. Everybody knew that. Everybody said it. But Miss Wilcox and Miss Noyes took stock and carried on. And then, in January 1931, came the sudden death of Miss Noyes, a shock and a great loss. Katie Wilcox was now principal in her stead and she had plenty to fill every moment of her time.

The old schools at Capron Hall were still her first assignment but momentum was growing for the new school across the river. It was in these years that she found special inspiration in the support of her Indian friends. An astonishing amount of money for the new school was given in India—and in Madurai itself. Much of it came in tiny amounts, annas and rupees, testifying to the growing concern and earnest desire of many, many families of the district for the education of their girls, testifying too to their confidence in this dauntless missionary teacher. And all the while that the new school was being built, Miss Wilcox kept on polishing her old dream of a women's college on that waiting piece of land, looking for the ways and the time to make it a reality.

In those days the nearest women's college granting the Bachelor of Arts degree was Women's Christian College in Madras, 350 miles to the north. Applications for admission there were beginning to run far beyond the number that could be admitted. Besides, the conservative, close-knit families of the Madurai district really preferred to keep their daughters close to home.

Every Effort

The time was surely at hand, but again the money was not. By now America had climbed out of the depression, but suddenly we were bending every effort to the conduct of a war. Again the church was thinking not of new work but of trying to maintain the far-flung enterprises it had already begun. In this situation a lesser person than Katie Wilcox with a lesser vision than college education for Indian women would have waited quietly until the war's end. But she had the faith that plants sycamine trees in the sea and a contagious enthusiasm that could inspire her colleagues and friends on both sides of the ocean. She enlisted the support of two Madurai friends, Sir James and Lady Helen Doak. Sir James is an English businessman who has spent much of his life in South India. Lady Helen is an American by birth, who taught for a short time at Capron Hall before she met and married Sir James. Together over many

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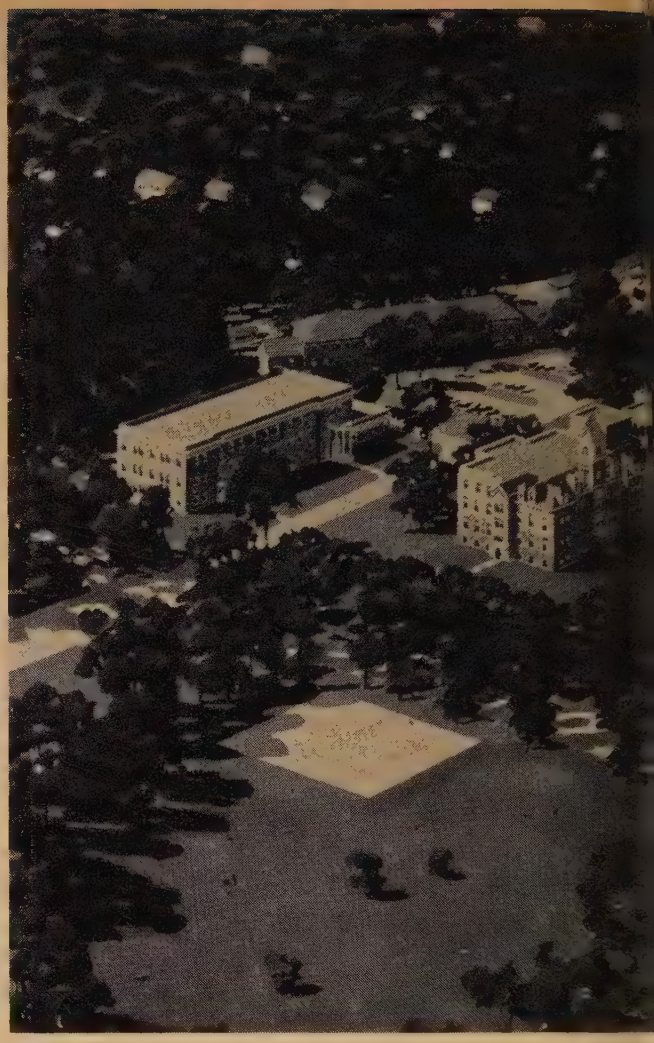
Two young Indian women, students at Lady Doak College, study zoology in the temporary natural science laboratory. Dormitories and library are still needed.

Architect's model of the Elmhurst College campus as it will look ten years from now with the addition of four new buildings.



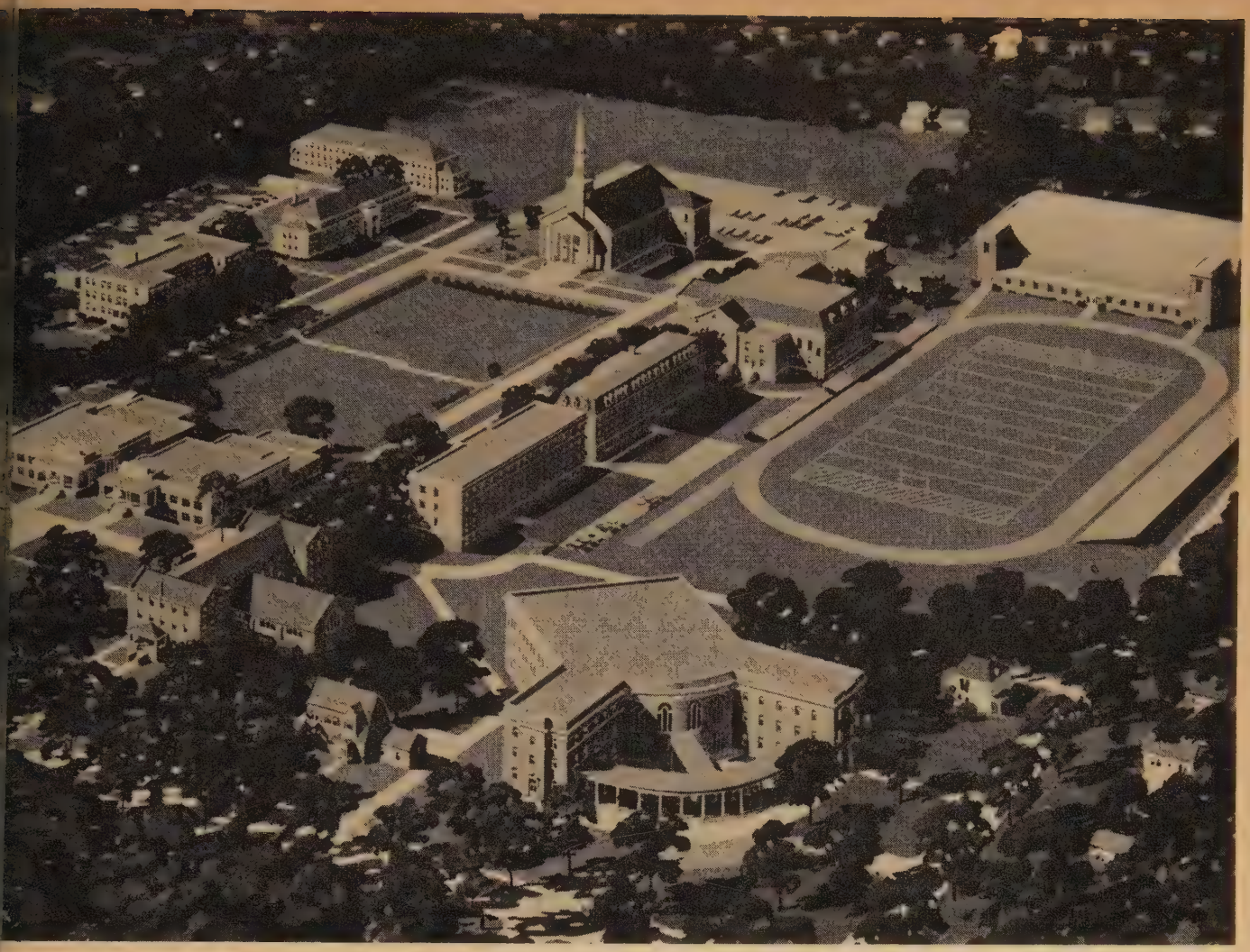
ROBERT C. STANGER

Elmhurst College Begins a Decade of Development

A SPECIAL convocation held on Friday morning, May 12, initiated the program of "A decade of development" at Elmhurst College, Elmhurst, Ill. In 1971 this school of the church will be one hundred years old, and the plans are geared with the centennial in view. Located in one of Chicago's loveliest suburbs sixteen miles from the heart of the city, the college finds itself in the center of the rapidly expanding west suburban area. This is a challenging situation, which obligates it to open its educational facilities not only to its constituency but also to its neighborhood. This combination of facts has contributed to the rapid growth of Elmhurst College. The enrollment at the beginning of the 1960-61 academic year was 878 in the day session. In addition, the college has an evening session that regularly enrolls more than five hundred students drawn from the homes, the businesses and the industries of the area. In connection with the work of the Department of Speech an outstanding speech correction clinic has been established as part of a program for training speech correctionists. This is one of the very few such facilities in the state.

Recent graduating class at Elmhurst College marches in an academic procession across the campus to receive diplomas in impressive commencement exercises.

Few institutions have in their history been more closely related to the church. Elmhurst College was established in 1871 as a preparatory school for theological students and as a training school for parochial-school teachers. It was a result of the merger of two pioneer



church groups, the Evangelical Synod of the West and the Synod of the Northwest, which combined their educational facilities in one institution in the little town of Elmhurst. For most of its early history it was the principal "feeder" for Eden Theological Seminary.

The end of World War I marked the emergence of a new era and the school adjusted itself rapidly to the new situation. Responding to the insistent demand of its alumni and of the church constituency for a liberal-arts college under Christian auspices, the school was reorganized as a junior college. In 1924-25 the junior and senior years were added and Elmhurst achieved the status of a full, four-year liberal-arts college, offering its facilities to the youth of the church and of the area. It had enrolled only men in its early history but in 1930 it became a co-educational institution. In 1934 it achieved full accreditation from the North Central Association of Colleges and Secondary Schools. Since 1871, therefore, Elmhurst College has served the changing needs of church and society with foresight and flexibility.

Elmhurst's most rapid growth in enrollment, faculty and facilities has taken place in response to the demands of the post-World War II era. One-third of its physical plant has been constructed in the last decade. Outstanding among the new buildings is Dinkmeyer Hall, a dormitory for women, and the splendid new Hammerschmidt Memorial Chapel, a multipurpose building dedicated in the fall of 1959 and made possible largely by the initial gift of Louis M. Hammerschmidt of South Bend, Ind., a member of the board of trustees. A new dormitory for men is now being completed for occupancy this fall.

Two years ago Elmhurst College undertook a detailed study of its purposes and program, aided by the objective evaluations of a reviewing team of educational consultants. On the basis of this study the college has developed plans for fulfilling its mission to our society today. Every department of the college has contributed to this significant planning activity.

Each element in the Elmhurst "blueprint" is directed toward the fulfillment of the over-all objective of the institution—to provide a comprehensive and thorough liberal-arts training within the framework of the Christian tradition. Every field of specialization rests upon a core of basic disciplines, which must be mastered by all students, no matter what their vocational interests may be.

Primary also in the program of the college is the heritage of spiritual values to which Elmhurst is committed. There can be no question of the fact that it is a church-related school. Its endeavor beyond that is to try to approximate the designation of "a Christian college." As in everyday life, we measure

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Dr. Stanger is president of Elmhurst College, Elmhurst, Ill. Photos by Chicago Architectural Photographing Company and Melvin A. Dobski, Lombard, Ill.

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the "Christian" quality by achievement primarily but by the standard of commitment and dedication. We can point to the fact that religion is an integral part of the program of the school. Every student must complete the required courses in religion in order to qualify for graduation.

Chapel Services

The Department of Religion is one of the strong branches of the college with a high degree of acceptance and status on the campus. The program of the chapel is under the direction of a competent chaplain. Chapel services, both formal and informal, are a regular part of college life. The Campus Christian Fellowship is an organization of students with faculty counselors, seeking to integrate the religious activities of the young men and women who make up the student body. Approximately 45 per cent of the Elmhurst students are members of the United Church of Christ.

The vocational interests of the students are varied. A considerable number enter the teaching profession. Others enter business or go on to professional training in law or medicine or dentistry or theology. In keeping with its heritage and history, Elmhurst College has a large number of pre-theological students. During the recent academic year eighty-two students were looking toward the Christian ministry as their lifework and twenty-six young women were enrolled in courses in preparation for leadership in Christian education. This is one of the distinct ways in which Elmhurst College serves the church that sponsors and supports it. In the summer season the campus is the scene of numerous conferences of church organizations such as the Women's Guild and the Youth Fellowship.

An interesting fact was revealed by a recent self-study—namely, that approximately 50 per cent of all Elmhurst students who graduated during the Nineteen Fifties have continued their education in graduate schools. This may be regarded as an index of the quality of teaching maintained by Elmhurst faculty members and of the dedication they communicate to the students.

The "Decade of Development" program in which Elmhurst College is presently engaged focuses attention on the needs of both the immediate and the long-range future. Like almost every other college in the United States, Elmhurst is caught up in a rapid growth of enrollment as a result of the "population explosion." How best to serve the educational needs of this ever-growing number of students is the paramount question. How can quality be preserved while dealing with problems of quantity?

New Buildings

The blueprint for the future envisages new buildings. More important, however, is the program carried on within the buildings. Foremost attention is given to the selection and undergirding of the faculty because great teaching is required in order to make a great school. In order to keep the doors open for students who can benefit most from the program of the school, scholarships and grants-in-aid are made available in increasing amounts as the costs of education increase. Endowment funds will also be increased.

The new buildings projected for the next decade include a student center and dining hall to replace the inadequate facilities now available to both the resident and the commuting students. With the increasing emphasis on science in modern life, a new science building becomes a necessity. An excellent program in music and drama and the arts has been offered through the years by a fine chapel choir, by glee clubs, by the college theater and in the art classes. A fine-arts building with an adequate theater is to be provided. The athletic program of the college long ago outgrew the present gymnasium and a new field house is required. These are the plans for the immediate years ahead. Their realization will enable Elmhurst College to meet the challenge that it faces and to maintain its standing among the church colleges of the country.

As Elmhurst rounds out its first century of history it remembers its heritage as a school of the church and its purpose: to present a liberal-arts education within the framework of the Christian tradition.

A STATEMENT OF PURPOSE

BEN M. HERBSTER

THE United Church of Christ has a unique opportunity in this year of history to demonstrate the need for unity among the Christian churches. It also has the responsibility to witness to the world that the ties binding us together as Christians are much stronger than anything that has separated us.

Here in the United States we claim with humility that we have been able to do what some others have only talked about. In fact we could go on to say that if the Congregational Christian churches and the Evangelical and Reformed Church, with all the differences of background, polity and traditions, could come together and demonstrate such a spirit of unity as is evident here, there are few if any Christian denominations that cannot take such a step.

Actually, of course, the United Church of Christ will be able to justify all the "blood, sweat and tears" that have gone into the effort during these past years only if we shall be able to achieve a new devotion and loyalty to the demands of the gospel of Jesus Christ. Those demands include, beyond a personal commitment to the way of Christ, an unending effort to guarantee to all men, women and children, here in the United States and to the ends of the earth, a chance to live in freedom, good will and justice. All men are children of God's love and persons for whom Christ died.

As much as any one man can be pledged to do so, I promise that I shall try to lead this United Church of Christ—composed of more than two million members and of about six thousand congregations—in this effort and in this devotion. This I shall be able to do only with the help of every member of the United Church of Christ and by the grace of God and his power. I pledge to all of you that we shall not be content as long as there are any disadvantaged people. We shall work, pray and strive that all men shall have a decent chance at life.

Dr. Herbster, minister of Zion Church in Norwood, Ohio, has been elected president of the United Church of Christ and will take office October 1, 1961.

A Meditation

A Completed Creation

ABRAHAM K. AKAKA

OUR LORD is building a new world through a new church. And I see this new church taking shape through you and me as we return home from General Synod. But, one may ask, given a crazy, mixed-up world rushing headlong to disaster, how will his creation ever be completed and saved from destruction?

The other evening while driving through Fairmount Park in Philadelphia, Mrs. Akaka and I saw thousands of people groping their way in the darkness toward their cars. As the headlights of our car picked them out of the dark we saw that their faces were radiant and aglow with an inner music. They had just listened to a concert of a great symphony orchestra.

Deeply United

I have heard, as I know you have, junior-high-school orchestras. As I recall, they never left many people aglow except perhaps the parents of the children. The chief difference between a junior-high-school orchestra and the Philadelphia Symphony Orchestra lies in how deeply united each individual player is with the spirit and beauty and life of the music he is playing.

After we go home from this General Synod we will sing our song of peace and love to our loved ones, our parishes, our world. But whether we sound like the Christmas angels or not will depend on how deeply united each of us is with the Lord Jesus Christ.

Our Lord Jesus Christ said, "I and the Father are one." And the most beautiful music ever heard was sung when this truth was made visible. But how is it with us? Can we be so united with him as to bring the radiance and the glow even to those who must grope in the darkness?

In a dream it seemed that I saw a man named Christian. He was a servant of God and had just returned from the Third General Synod of the United Church in Philadelphia, where he had accumulated a great inventory of inspiration and a tremendous store of magnificent ideas for a more-than-adequate ministry among his people. There was a confident air about him, for his belt girded an ample hoard and would not soon need tightening.

Servant of Christ

As Christian stepped to the soil of his parish he looked at it with new eyes. His gaze played over the people, the homes, the stores, the saloons, the churches, the streets of his town. He was ready for it, for he was saying to himself: "I am the servant of Christ!" And it was the evening of the first day.

On the morning of the second day Christian stepped out to the green grass of his front lawn overlooking the city and said: "Before this day ends I must complete the charts and graphs that will give me a picture of my community and the ways in which I will apply programs of world and homeland ministries, of social action and stewardship, of lay life and communication." And when a minor member of the town passing by called out, "Won't you come into the city with me?" Christian replied, "I'm sorry, I cannot go with you today." And by the evening of the second day the community had been quartered and analyzed, and Christian felt that it was good.

On the morning of the third day Christian stepped to the green grass of his lawn and saw Magdalena on the road below him returning from an all-night party. She called up to him: "Hi, Christie. What're you doing out at this time of night?" But Christian merely waved a weak hello and said nothing, for he had seen to it that the cocktail bars in his zone of the city would operate no more. And when evening of the third day came, Christian saw Magdalena hunting in vain for a bar. And he hoped that this was good.

On the morning of the fourth day Christian went to call on his friend, a rich young man who had gained dominion over the beasts of the field and the seed-bearing plants of the earth. And the young man said: "Am I not truly blessed by God? Surely God has put all these things in my hand. Will you not stay and dine with me?" And when evening of the fourth day came, Christian had seen to it that the rich young man would not only join his church but would remember it in his will. And he was sure that this was good.

One Spirit

On the morning of the fifth day Christian stood out on the green lawn overlooking the city and saw below him the steeples and spires of the many churches of his town. And he said to himself, "Are we not all of one blood and one spirit? Why should we act as if we were not?" And when evening of the fifth day came, Christian was having a fish dinner with the Roman Catholic priest of his town, who was of another race. And Christian, thrilled, knew that this was good.

Then came suddenly the morning of the sixth day—the day on which God had commanded man to "be fruitful and multiply, and fill the earth and subdue it." But the world was getting out of hand. The shouts and threats of the doctrines of men who would subdue the earth and one another were reverberating from sea to sea, and the horror of it was heavy on the streets of Christian's own little town and in countdowns around the world. And as he watched his people hysterically reaching outward and inward for signs that might save them, Christian feared greatly—for he

(Continued on page 35)

Dr. Akaka, minister of Kawaiahao Church in Honolulu, Hawaii, was chaplain for the Third General Synod of the United Church of Christ. He gave this meditation on the final day of meetings at Philadelphia. It is published here by special request.

The Theology of Greatness

LAWRENCE L. GRUMAN

On his twentieth birthday music student Felix Mendelssohn received a very special gift from his grandmother. It was a manuscript of the St. Matthew Passion by "old Bach." The old master, dead now for almost a century, was quite forgotten as a superb musician; he was simply regarded as an able musical mathematician. But the music of the Passion excited Felix. So he copied out its parts and invited a group of singers to his apartment in Berlin to rehearse it. This group, meeting weekly, grew in numbers so rapidly that when Felix and an actor named Devirent asked permission to perform the Passion they had to ask for the largest concert hall of the *Akademie*!

Basic Study

So the forgotten old master was revived and his work became the basic study of musicians everywhere. Under Felix's direction the Passion was performed three times in Berlin and then in other cities across Germany. Next came the St. John Passion and the B Minor Mass—and Bach lived again! Mendelssohn later exclaimed: "To think it was an actor and a Jew who gave back to the people the greatest Christian work of all time!"

That was only one of the striking contrasts in Bach's long career. Consider another: the greatest Mass ever written was composed by a Protestant. Or another: his intention in writing music was to produce formally structured works with educational value, but in the midst of the form there is the greatest anguish and pathos expressed anywhere in music. Or another: Bach was devoted to the tempered system of tuning stringed instruments, yet in expressing this systematic technique he presents a highly moving portrait of Christ. So here is a man, born in Eisenach, Germany, when witches were on trial in Salem, a contemporary of George Frederick Handel and Jonathan Edwards, a man of such great capacities that contrasts ran through all his life.

(1) He was both bourgeois and baroque in character. Bach's father was a town musician who taught his son to play the violin at an early age. The father died when the boy was 10 and Johann went to live with his brother. He learned the virtues of thrift (Schweitzer says with gentleness: "One has the impression that he put money matters decidedly in the foreground") and hard work. (Bach once told an admirer, "I have had to work hard. Anyone who will work equally hard will be able to do as much.") Typical of bourgeois man, he was no innovator but simply used the conventional forms of music current in his time.

On the other hand he typified the baroque man in displaying powerful tension of energy. He was a man of tremendous passion, never obedient to his superiors. He was incredibly stubborn, always standing up for his rights against those of students, university, town council and church. A year after he arrived in Leipzig to take up the great work of his life he complained: "The air in Leipzig is so healthful that I receive less income from playing at funerals—fewer people have died!" So Bach was not the placid family-man burgher so often pictured, but a man of intense passions and lively wit.

(2) He was as serious a student of the Bible as he was a student of music. As a musician he promoted polyphonic music to its highest excellence. In this music as in Bach's life several voices sing different melodies with the whole forming one harmonious pattern. Moving from one position to another, he held positions in Mülhausen, Weimar and Cöthen before finally going to Leipzig. There his brilliance as a composer, teacher, conductor and organist was widely recognized—one contemporary called him the "prince of all players on the clavier and organ." He was in demand as an organ inspector to check out newly installed instruments in churches all across Germany; he used to begin the inspection by playing the organ a half hour at full volume, saying: "First I test for good lungs." Still, it is as a composer that we know him best and his brilliant works attest to his musicianship.

Biblical Knowledge

His interest in the Bible is apparent in all his sacred music. Particularly in the Passion and the Mass is his knowledge of the Bible demonstrated. When he died an examination of his library revealed the following books: fifteen volumes of Luther plus odd volumes of his *Table Talk* and sermons; numerous well-marked Bibles and commentaries; books of theology by Spener, Tauler and Francke; a book on Biblical geography and Josephus' *History of the Jews*. Such a library would indicate to an unknowing observer that it belonged to a studious clergyman!

(3) A man who loved life with eagerness, Bach displayed a longing for death. In 1707 Bach married and subsequently had seven children. He married again in 1721 and had thirteen children by his second wife. A vigorous exerciser, he once walked thirty-two miles to hear the organist Reinken, later walked fifty miles to meet Buxtehude.

Mr. Gruman is minister of the University Congregational Church in Missoula, Mont. Illustration by Culver Service, New York City.

Johann Sebastian Bach

No. 1 of a Series

With this article, the *Herald* begins an imaginative series of four articles by Mr. Gruman. Bach, Van Gogh, Lincoln and Camus—what theme brings these diverse men together?

They lived in different countries and under different circumstances. They have appealed to different kinds of people and left widely different imprints on their fellow men.

Yet each made a decisive impression on modern men. For each, life meant a searching after truth and the Most High. Although nonconformists, they acted with integrity. And no smug sense of "proper" Christian beliefs should separate us from men whose gifts were used for humanity.

"It is enough," says Mr. Gruman, "that in these men I see the face of God shedding his light on our dark way." We commend to our readers these men who were "used by God." avm

As for his music, it is a world-affirming, purposeful expression of Bach's position: to delight in the world and yet not be of the world. William Scheide says in his pamphlet *Johann Sebastian Bach as a Biblical Interpreter*: "Consider the opening chorus of the St. Matthew Passion. Here unfolds a melody of the most extravagantly emotional kind, infinite in its anguish and sorrow. It is, in fact, a kind of classical expression of the ultimate frustration of human limitation. Yet underneath, the bass throbs the rhythm of an eternal vitality undeterred by any mundane considerations. It is impossible to imagine a more graphic expression in art of the relationship of the temporal and the eternal. Complete involvement in the world joined with utter transcendence over it; this is at the same time the essence and the paradox of the art of Bach."

The lively exuberance of his music shows everywhere. For example, the moving bass quarter notes in the Credo of the Mass and the opening Kyrie are effervescent in spirit. In the Laudamus Te is evidenced the high privilege of praising and blessing God. And his secular music too is filled with praises: across almost every page Bach wrote the words *"in nomine Jesu"* or *"soli Deo gloria."* One of these secular pieces tells of the delight of a cup of coffee:

Ah, how sweet the coffee tastes,
More delightful than a thousand kisses,
Better than the muscat wine.
Would you refresh my spirit?
Ah, then, pour me coffee.

Enthusiastic Vigor

Yet one who could pour such enthusiastic vigor into his music also longed for death. He lived close to death through all his years. Orphaned at 10, he saw eleven of his own children die in infancy. It was said of his home that there was a cradle and a casket there almost every year. His first wife died when Bach was away on a trip; he returned to find her already buried. C. H. H. Parry writes: "Death had always had a strange fascination for him, and many of his most beautiful compositions had been inspired by the thoughts that it suggested." Thus the same man who wrote the Coffee Cantata grips our deepest emotions in the soulful passages on the death of Christ.

Here, then, is a man of bursting talent, lively character and immense vitality. In his time three competitors strove for his loyalty; and though none was able to capture him, each made its mark on his life.

First there was the Enlightenment. This was the movement that nourished Goethe, saying: "The beautiful can ennoble and change man; it has power to transform him, teaching him the balanced symmetrical life." Religious in a general way, the Enlightenment held that Christianity could be reduced to a few common-sense directives. Bach, however, was specifically a Christian. Where the Enlightenment looked to Parnassus as the good city of the soul, Bach looked to Jerusalem. It looked to the cosmos as the controlling spirit of man; Bach looked to the Holy Ghost. It listened for the songs of Pan; Bach sang the songs of Zion. Bach was no romantic aesthete; he saw church music tightly bound to the text of the Bible. There, he would say, the beautiful is sanctified—and, to be sure, God is

Continued on next page

(Continued from page 17)
glorified with beauty as well as with other human works. So the Enlightenment held out a kind of religiosity of ethics and aesthetics based on human intellect. But Bach recognized that beauty can be demonic if it is not subordinated to speaking of God. The Fourth Cantata reads thus:

Christ lay in death's strong hands
For our offenses given
But now at God's right hand he stands
And brings us light from heaven.
Therefore let us joyful be
And sing to God right thankfully
Loud songs of Hallelujah.

It is a Christ-centered joy, a Christ-centered beauty that moves Bach.

Orthodox Tradition

Second, there was Orthodoxy. Bach was raised in an orthodox Lutheran family, attended an orthodox school. He wrote a series of chorals on Luther's *Smaller Catechism*. His sense of the goodness of creation and his understanding of his vocation were Lutheran in origin. Yet he was not bound by this orthodoxy, which he found stifling and irrelevant at certain points. Orthodoxy, for example, considered art as an indifferent thing, useful for good or evil —and Bach agreed in this. But orthodoxy was also divisive, splitting the world into good and bad. And he saw orthodoxy as judgmental, setting itself up as the final authority on goodness. He saw the world, and art too, as redeemed by God and therefore good. And he saw that truth, even orthodox truth, can be idolatrous if it is not constantly measured by the Divine.

Third, there was Pietism. This movement, founded by Spener, was characterized by a devotional ideal filled with religious sentiment. It fostered direct immediate relationship with God, tending to make every person self-justifying and autonomous. Count Zinzendorf, a convert, said: "Every individual experiences the Savior himself." Philipp Spener himself called the Pietists a "spiritual priesthood." Bach found this position too individualistic, too self-deifying. For him, only God is deified; human life is good only because God is good. As for self-expression, Bach knew Someone far worthier of expressing than himself.

So in the midst of these competitors Bach refused to fasten on any one. For the good, be it ever so pious; the true, be it ever so orthodox; and the beautiful, be it ever so enlightened—these cannot command loyalty by themselves. Even in combination they fail to be sufficient, for they serve no higher purpose; they are faithful to no master. Where most of us are subject to the human malady of "hardening of the categories," Bach had too wide a horizon to settle into any simply defined position. But if one can suggest a direction of his life, it was that of searching out the beauty of holiness. For all human enterprises find their place in service to the holy and in that service lies man's true vocation.

As men live by the word of God, Bach put that word at the heart of his music. Scripture-interpreted-in-music was Bach's peculiar gift to us. Cantata No. 18 suggests this moving theme in its title: "My soul's treasure is the word of God." And there are countless further evidences in Bach's life and work. For example, in the Christmas Oratorio at the end of the passage "let us now go to Bethlehem" comes the bass theme of "O sacred head," suggesting that Bethlehem is the first step on the road to Calvary—that Christmas and Good Friday both testify to the great act of redemption in Christ.

Moving Theme

Another example is found in his Passions where the Scriptural words are used underlined in red. In the arias and recitatives we hear the assertions of individual believers, and in the choral we hear the response of the church. Thus this music fulfills the Reformers' idea of the church as the place where the word of God is proclaimed and listened to.

In furthering his idea of holiness, Bach wrote: "Figured bass is a perfect foundation for music . . . making an agreeable harmony for the glory of God and the justifiable gratification of the soul. Like all music, the figured bass should have no other end and aim than the glory of God." His music thus was able to express what words alone could not say.

So in the Credo of the B Minor Mass, the words come "I believe . . . in one God"; Bach represents this by having two voices (Father and Son) singing identical melodies set in canonic form so that one voice follows the other in sequence. And in the Sanctus he has six voices representing God in heaven (the six-winged seraph from *Isaiah* 6) becoming incarnate in Christ in this way: the slowly ascending line of the Sanctus is matched by a descending line of *et incarnatus est* (and is incarnate in Christ).

Greatest Artist

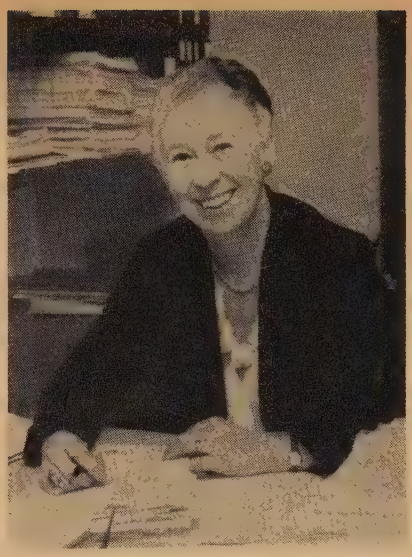
The result of such perfect blending of music and the word of God is well described by Scheide: "What Bach offers in his Biblical settings is the delineation and fascination of a particular personality . . . the most tremendous of all personalities. It is hard to find a face of Christ painted or modeled in recent centuries that expresses the power of Bach's conception. I know of no other comparable literary achievement . . . the composer may justly lay claim to the title of the greatest of Christian artists." And why is that? Precisely because Bach's music illumines and reinforces the word of God, probing the holiness of the Almighty. It is this holiness that makes beauty profound, that makes goodness eternal, that makes truth relevant.

In 1750 Bach was blind, weakened from several operations. As he lay dying he was composing a choral expressing human need. Sensing the final moment of his life at hand, he changed the text to one of expectation: "Before thy throne I come." Then, we are told, he met his death with exquisite peace and trust. So ended a robust life, filled with discipline and dispute, with mastery and servitude. This last is what made the great difference in the man Johann Sebastian Bach. For the master of music was also a servant of God. What Mendelssohn saw in Bach's work was greatness that was slave to nothing less than God himself.

(*Note:* Two excellent articles on Bach's Christian convictions are: "Johann Sebastian Bach as theologian," by William Hamilton, in the *Colgate-Rochester Divinity School Bulletin* for May, 1957; and the chapter on Bach in *Fools for Christ* by Pelikan.)

"The recovery and communication of the gospel" is the theme of this year's Eastern Regional Meeting, to be held October 24-26 at South Congregational Church in Springfield, Mass. Information on the program is available from the Rev. Ralph R. Shrader, 14 Beacon Street, Boston, Mass.

Mrs. Esther Peterson, Women's Bureau director for the U.S. Department of Labor, will speak at United Church Women assembly.



United Church Women to Hold Ninth National Assembly

FRANCES S. SMITH

The significance of the world-wide church in the lives of America's twelve million church women during this period of international tensions will engage the attention of the Ninth National Assembly of United Church Women.

Some three thousand of these church women from all over the United States will gather in Miami Beach, Fla., on October 9 for the four-day assembly. Their hostesses will be United Church Women of Florida.

Ecumenical Study

Concurrently United Church Men, a general department of the National Council of Churches, and United Church Men of Florida will hold conferences. They have been invited to attend many of the women's sessions. Husbands of United Church Women will be special guests.

Assembly delegates will take a searching look at "The church ecumenical—its oneness, its mission and its ministries." Their study will range from urgent matters facing Americans at home to equally pressing questions on the international scene.

In announcing the forthcoming assembly Mrs. William Sale Terrell of West Hartford, Conn., U.C.W. president, said: "The church women of the United States are now ready to discuss Christian unity and deal with questions as to how the work of United Church Women demonstrates the 'oneness, mission and ministries' of the church. They also want to assure that our local programs reflect the reality of the church ecumenical and that women understand its theological implications."

Among subjects of continuing concern to U.C.W., which are likely to come before the assembly, are matters having to do with education, welfare, aid to the aging, aid to underdeveloped nations, assistance to agricultural migrants, Indian Americans and overseas projects. They will also discuss support of the United Nations, fair employment practices, integration, world-wide peace and international justice.

Distinguished national and international leaders will address assembly delegates and some twenty-five guests from overseas will take part in the sessions. These include leaders of five prayer fellowships from South America, Europe, Africa, India and Hong Kong. The fellowships were conducted this year as a special feature of the 75th anniversary of World Day of Prayer.

Among outstanding speakers are the following: Dr. Henry P. Van Dusen, president of Union Theological Seminary, New York City; Mrs. Esther Peterson, director of the Women's Bureau, U.S. Department of Labor; Mrs. Harper Sibley, Rochester, N. Y., a leading church woman and former U.C.W. president; Dr. Eugene A. Nida, secretary for translations, American Bible Society, New York City; and J. Irwin Miller, Columbus, Ind., industrialist and president of the National Council of Churches.

Special program luncheons will be held each day preceding the afternoon sessions at which delegates will discuss the ecumenical church and its relevance to the work of United Church Women and to the churches. Bible study will be conducted daily by the Right Rev. Chandu Ray, Bishop of Pakistan. Each group of one hundred discussants will include resource leaders and persons of special competence in various areas.

Business Sessions

All morning and evening sessions of the assembly will be held in the Miami Beach City Auditorium. Afternoon discussion sessions will be held in various hotels. On the opening day, October 9, the Greater Miami Council of United Church Women will honor the delegates at a garden party.

A slate of officers for the forthcoming triennium will be elected by the delegates at the business sessions. In addition, the Ninth National Assembly will feature pageantry, music, program ideas, film showings and drama.

United Church Women, a general department of the National Council of Churches, gives leadership through its 2,300 local and state councils of church women in every state in the union to the millions of women it represents in the churches of the United States.

Photo by Nate Fine is by courtesy of United Church Women.

Young people lend a hand at St. Louis neighborhood houses

CATHERINE LINDER

ST. LOUIS is a city where the East meets the West and the North meets the South. It is a city with a rich heritage, yet challenged by many problems, including the need for renewal of the inner city.

The United Church of Christ neighborhood houses—Caroline Mission, Fellowship Center and Plymouth House—under the administrative direction of the Rev. Louis V. Huber, minister in many ways to thousands of men, women and children in a blighted area of this city.

These neighborhood houses are staffed by people trained in the philosophy and techniques of social work. Six of the full-time staff members have master's degrees in social work. Fieldwork students from Eden Theological Seminary, Washington University and other educational institutions, as well as volunteers, augment the professional staff.

To make it possible for young men and women interested in the problems of the inner city to learn more about and to assist in the activities of these special ministries of the United Church Board for Homeland Ministries, a volunteer work-camp program has been started. It is a self-supporting project in which each participant pays a small fee to cover the cost of his food and other expenses. During the academic year, weekend work camps are scheduled twice a month. Sometimes the young men and women, who are of high school or college age, work at the neighborhood centers. At other times they help families who live in "decayed housing" to fix up their homes by plastering cracks in the walls and repainting the dingy walls and drab floors. Often they rebuild doorsteps that have crumbled with age and neglect. For such a home-repair project, the family usually provides whatever plaster, paint or other materials are needed.

Painting easels for children to use in the art class is task assigned to these energetic Illinois work campers.

Recently a group of thirteen students from the United Campus Christian Fellowship at Illinois State Normal University, Normal, Ill., spent a ten-day period in St. Louis. These young people, under the leadership of the Rev. James V. Pruyne, director of the U.C.C.F., had a full and diversified schedule. They lived at Caroline Mission, the oldest of the inner-city neighborhood houses, where they prepared their own meals and slept dormitory style.

Before the morning work session began Dr. Richard L. Scheef Jr., Dr. Eugene S. Wehrli and Dr. Lionel A. Whiston Jr., all members of the faculty at Eden Theological Seminary, led a brief daily period of Bible study based

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Mrs. Linder is manager of the St. Louis Office of Communication. Photos by Harold Ferman, St. Louis, Mo.

Students from United Campus Christian Fellowship at Illinois State Normal University paint a sign for Plymouth House. The Rev. James V. Pruyne, leader of the group, is at left, rear.

Nancy Deverman and Allen Martling call on a family to inform them of Plymouth House program.

on the *Gospel According to Mark.*

The members of the group concentrated their manual efforts on making repairs and improvements at Caroline Mission, Fellowship Center and Plymouth House.

The chapel and club rooms at Caroline Mission were repainted, as were the nursery-school rooms where more than fifty little boys and girls from the neighborhood meet each day. Plymouth House, opened less than a year ago, now has twenty-two clubs serving more than one thousand people of all ages from kindergarten to senior citizens. The Illinois State Normal University group painted easels and benches to be used in the art classes. These popular classes, sponsored by the People's Art Center of St. Louis, have an average monthly attendance of 175 people.

To stimulate interest in the activities at Plymouth House and to inform the community of services that are available, this college group called at all of the six hundred homes in Carr Square Village, one of the neighborhood housing projects. They found more than five hundred of the tenants at home and gave each a descriptive leaflet about Plymouth House and its place in the community.

The ten-day period was not all work, however. The group took time for recreation and other activities, visiting Eden Theological Seminary, Eden Publishing House and some of the churches of the uniting fellowships of the United Church of Christ. They attended Sunday worship services at Caroline Mission and Fellowship Center, as well as services at Christ Church Cathedral (Episcopal). They also found time to visit some points of interest in St. Louis.

Six hundred Carr Square Village families were visited by work campers and invited to neighborhood houses.

Delegates at Philadelphia heard reports on all aspects of United Church's work.

General Synod Approves Reports of Four Agencies

DOROTHEA M. LINDSEY

IN ADDITION to previously reported actions (*See* Herald, *July 20*), the Third General Synod of the United Church of Christ at its recent meeting in Philadelphia gave approval to the foundations laid in the past few years for the instrumentalities concerned with the ministry, stewardship, communication and emergency relief.

Ministry Council

The groundwork for the Council for Church and Ministry, prepared by the Commission on Church and Ministry, received the synod's unanimous approval. The council will be responsible for publication of *The Minister's Quarterly;* enlistment, recruitment and education for church-related vocations; care of students for the ministry; pastoral relations; in-service training and ministry to chaplains.

Increasing awareness of the important relationship between religion and mental health is reflected in the council's Committee on Religion and Health, which will include in its concerns scholarships for clinical training for ministers, a psychiatric referral service, workshops in counseling, support of hospital chaplaincies and publication of *Comfort and Strength.* In a special presentation to General Synod delegates the Rev. Russell T. Loesch, minister to armed forces and chaplains, introduced representatives of the 105 chaplains serving some 100,000 members of the denomination in the armed forces. These "men of peace," he said, are both ministers and missionaries serving interdenominational, interracial and international congregations from the South Pole to the D.E.W. Line.

The synod also heard and approved separate reports of the Congregational Christian Service Committee and the Evangelical and Reformed Commission on World Service for the last time before their absorption into the United Church Board for World Ministries. This board will have a divisional Committee for World Service composed of sixteen members under the board of directors. A general secretary for service will be directly responsible to the executive vice president, Dr. Alford Carleton.

The synod recommended to the board that it work through the appropriate agencies of the World Council of Churches and the National Council whenever possible in its emergency relief and aid to refugees.

The General Synod commended the Office of Communication for its news coverage of United Church of Christ activities and especially for its publicizing of efforts to "get out the vote" on the Constitution. The delegates recommended wider use of films and radio and television "in proclaiming the eternal gospel through mass media." The synod adopted a suggestion that conferences, associations and local churches appoint representatives to communicate their activities through the press, radio and television.

Spanish Materials

The synod also voted approval of a plea from the Rev. Antonio Rivera-Rodriguez of Puerto Rico to "provide Spanish materials and means of mass communication to our Spanish-speaking brethren" both in the mainland United States and abroad.

The Congregational Christian practice of holding regular regional meetings will probably be continued in the United Church of Christ under the sponsorship of the Stewardship Council. The Third General Synod approved a resolution requesting the council to hold such meetings for "information, fellowship and inspiration" to be centered on the concerns of stewardship and the program of *Our Christian World Mission.*

The Stewardship Council takes on all the tasks previously performed by the E and R Commission on Stewardship, the Department of United Promotion, Bureau of Audio-Visuals and Department of Missionary Education and the CC Missions Council. Dr. Sheldon E. Mackey, Philadelphia, will be executive secretary; the Rev. Paul E. Strauch, Philadelphia, secretary for stewardship education; the Rev. Theodore S. Horvath, Boston, secretary for information and interpretation; and the Rev. David H. Sandstrom, New York City, secretary for promotion. The budget of the council is more than one million dollars.

The synod commended the council for adopting a principle of unified action of its three departments, which will function in close cooperation with each other, with the instrumentalities of the church, the conferences, the associations and the local churches.

Mrs. Lindsey is a staff writer for the Office of Communication of the United Church of Christ. Photo by Montague Everett, White Plains, N. Y.

Kansas-Nebraska Women Hold Pilot Project at Crete

EMILY C. LESTER

A DREAM became a reality when 265 women of the Evangelical and Reformed and Congregational Christian churches in the Kansas-Nebraska area joined forces for the recent Doane Conference Retreat. Called a "pilot project" by the Women's Guild and the National Women's Fellowship, it replaced three meetings that have been held at Doane College, Crete, Neb., for several years—the Midwest summer conference of the Women's Guild and the Kansas and Nebraska retreats for Congregational Christian women. The result proved the truth of a statement by Mrs. Charles Gunn, the chairman: "The characteristics of the two denominational groups blended will lead to greater achievements."

Discussion Groups

The theme of the conference retreat, "Creating and renewing the church," was the subject of three lectures by the Rev. William E. Wimer, director of the Department of Adult Work and Family Life of the Board of Christian Education and Publication of the Evangelical and Reformed Church. "What is the church?" was the first question discussed, using "the bride of Christ" as the image of the church. "What are the problems facing the church?" was the theme of the second lecture, while in the closing summary service the speaker answered the question, "What can we do about it?"

Seventeen groups met after each lecture to discuss the ideas Mr. Wimer had presented. Discussion leaders had a briefing session preceding the conference retreat with Mr. Wimer, Helen Huntington Smith and Mrs. Clair V. Rhodes.

Each person selected two of the following classes to attend for three sessions each: "Latin America" led by Mrs. Reuben J. Schroer, Akron, Ohio, education committee chairman for the Women's Guild; "Churches for new times" led by Mrs. Martin Burger, Jamestown, Mo., spiritual life department chairman for the Women's Guild; "Christian personal relations" led by Mrs. Clair V. Rhodes, promotion committee chairman, the Women's Guild; "Small groups in the church" led by Helen Huntington Smith, Cleveland, Ohio, executive secretary of the Ohio Women's Fellowship; "Action for peace," Mrs. Robert W. Reneker, Chicago, Ill., president of the National Women's Fellowship; "Stewardship: personal choices" led by the Rev. Fred P. Register, Lincoln, Neb., superintendent of the Nebraska Conference; and "Creative arts" led by Mrs. Oscar Bonny of Kansas City, Kan., spiritual life chairman of the Kansas Women's Fellowship.

Frances Kapitzky, president of the Women's Guild, led the Saturday evening service in preparation for communion, reminding the group that by following the laws of the Old Testament as interpreted by Jesus Christ "we can make of ourselves greater Christians than we have ever dreamed of being or attempted to be." She closed with a prayer used by John Calvin in preparation for the Lord's Supper in the Fifteen Hundreds. Silence was observed until the communion service early Sunday morning, conducted by the Rev. Lillian S. Gregory, executive secretary of the National Women's Fellowship.

Miss Kapitzky and Miss Gregory shared the program Sunday evening in a presentation of the work of the laity in the United Church of Christ, the former giving the history leading up to the formation of the Council for Lay Life and Work (see the Constitution and By-Laws of the United Church of Christ) and Miss Gregory presenting the theological background for this new concept of lay work. Monday evening the discussion was continued with Mrs. Reneker, Mrs. Schroer and the author, all members of the new lay council, sharing in the panel. Questions from the floor indicated there was much interest in this new proposal.

Creative Arts

Mrs. Albert Becker, retreat chairman for the Nebraska Women's Fellowship, led the vesper service Sunday evening using Nehemiah as an example of one who "created and renewed."

With a relatively short time for preparation, the creative arts class conducted the vesper service Monday evening. In addition to a meditation, the worship included hymns, rhythm choirs (one interpreting the theme hymn "Once to every man and nation" as outlined in the do-it-yourself section of the 1961-62 program book), a speaking choir, a singing choir, a prayer written by the group and original poetry.

The joint conference was planned by a committee of women from the three area organizations involved, in consultation with national guild and fellowship officers and staff members. Chairman was Mrs. Charles Gunn, leadership training chairman for the National Women's Fellowship and president of the Kansas Fellowship. Registrar was Mrs. Hubert Peters, president of the Midwest Synodical Women's Guild. The only complaint was that not as many women could attend as when the three groups met separately. Plans are in the making to remedy this situation by having two joint conference retreats next summer at Doane. The "pilot project" is now history—and it was a decided success!

Faculty for recent Doane Conference Retreat included E and R and CC leaders.

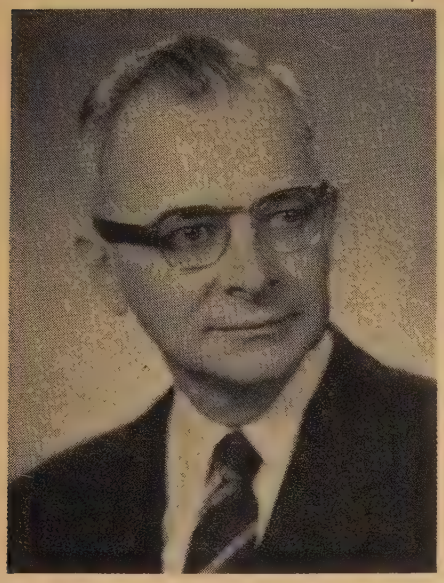
Emily C. (Mrs. F. C.) Lester is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of the author.

NEWS

WITHIN THE UNITE

DR. JOHN H. SHOPE TO TEACH IN PUERTO RICO

Photoreflex



DR. JOHN H. SHOPE of Philadelphia (*see photo*), secretary for city church and urban strategy of the E and R Board of National Missions, has resigned to join the faculty of Inter American University of Puerto Rico in San Germán. There he will organize and direct a center for research in cultural change, which will emphasize the role of the church and similar institutions as agents of change, as well as community factors that influence cultural change. The program of the center will include teaching and field research in which students may combine theory and practice.

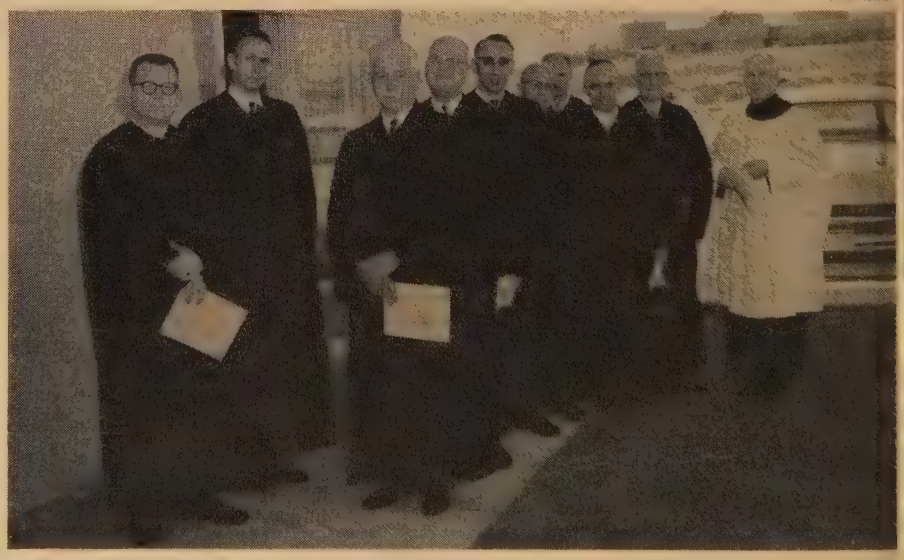
The Inter American University of Puerto Rico is supported by the United Presbyterian Church, the Evangelical United Brethren, the United Lutheran Church in America and the Board of Home Missions of the Congregational Christian churches. Its present student body brings together more than three thousand young people from the Islands, from North and South America and from other parts of the world in a bilingual institution where cultures meet in a Christian environment. Puerto Rico itself provides an island laboratory that becomes a "bridge for understanding" between the Latin American countries and the United States.

Dr. Shope taught the course "The sociology of the parish," in this summer's Experimental Summer School for Pastors on Sabbatical Leave at Lancaster Seminary. He will begin his new duties in the fall.

The Rev. Carlton N. Weber, associated with Dr. Shope for more than four years, becomes acting secretary of city church and urban strategy as the program and activities of the Board of National Missions become part of the United Church Board for Homeland Ministries.

CALIFORNIA CHURCH LAUNCHES BUILDING PROGRAM

Chandler



COLLEGE Heights Congregational Church of Bakersfield, Calif., dedicated the first unit of a proposed five-unit plant early in June. This building, contemporary in style with 12,500 square feet of floor space, is located on a five-acre hillside plot overlooking one of Bakersfield's finest parks. Set 280 feet back from the busy avenue leading to Bakersfield Junior College, the fully landscaped facility represents an investment of $200,000, on which the five-year-old congregation has an indebtedness of less than $50,000.

Participating in the services of dedication were (*left to right*): the Rev. James C. Thompson, Mojave, moderator of the Kern Association; the Rev. James F. Scherfee, Oildale, registrar, Kern Association; Dr. Charles W. Helsey, Claremont, former member of the Prudential Committee of the American Board of Commissioners for Foreign Missions; Dr. Jesse F. Perrin, Los Angeles, superintendent, Congregational Conference of Southern California and the Southwest; the Rev. Ralph Bolick, president, Bakersfield Council of Churches; the Rev. Bruno E. Pueschel, Wasco; the Rev. Fenton R. Karnes, Tehachapi, scribe, the Kern Association; Rabbi Arthur Kolatch, Bakersfield, rabbi of Temple Beth El, where the College Heights congregation held its first worship and church-school services; Dr. T. Torrance Phelps, interim pastor at Shafter; and the Rev. Richard A. Dawson, minister of College Heights Church. As part of the impressive service a litany of dedication was read by twenty officers and committee chairmen of the congregation. The combined choirs of the College Heights Church and the First Congregational Church of Bakersfield presented two anthems.

WOMEN'S FELLOWSHIP SENDS REPRESENTATIVE TO TURKEY

THE first representative of the National Women's Fellowship to be sent to the people of another country is Mrs. Harry E. (Faith Boardman) Drobish of Marysville, Calif. (*see photo*), who sails this month for two years in Turkey. Working as an associate missionary of the United Church Board for World Ministries, Mrs. Drobish will teach commercial subjects to girls. She will then spend a year interpreting the mission to church women in the United States.

Mrs. Drobish has been a member of the First Congregational Church, Oroville, Calif., for forty years. She has been active in choir, church school and Women's Fellowship activities. Formerly a member of the executive board of the National Women's Fellowship, she participated in that organization's first European Fellowship Tour held in 1956.

Serving as her husband's secretary, she accompanied him over much of the western United States in his activities with state and federal agricultural departments. In 1952 they paid a visit to Jordan. She was also his secretary during his term in the California Senate and through the years in which he developed olive groves, a children's summer camp and a church retreat ground on their 900-acre cattle ranch in the Sierra foothills. Mr. and Mrs. Drobish were members of the first European Seminar sponsored by the CC Council for Social Action. Mr. Drobish was a member of the council's board of directors.

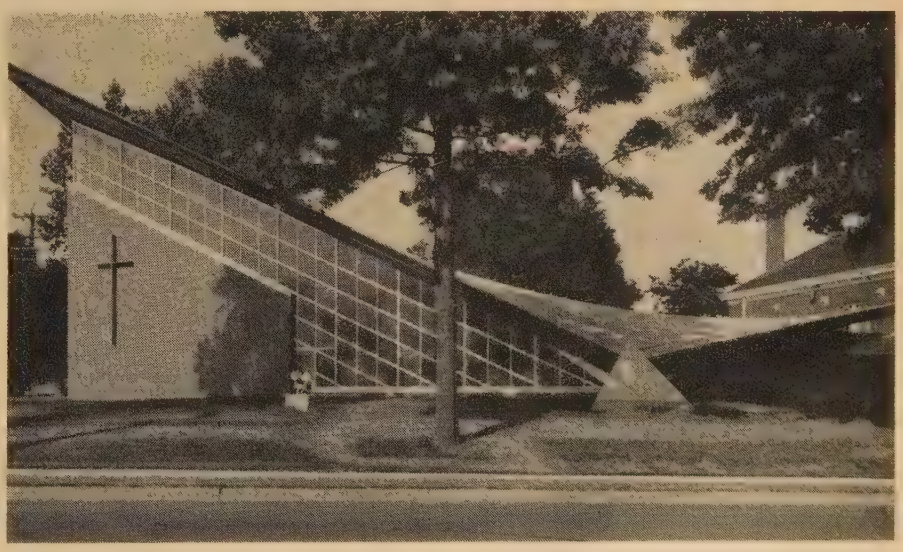
Lillian S. Gregory, executive secretary, says: "The National Women's Fellowship is very happy that a person of Faith Drobish's dedication and experience will be our first representative in a plan that includes bringing a woman from another country to America."

LOUISVILLE, KY., CHURCH BUILT IN CONTEMPORARY STYLE

A SOARING hyperbolic paraboloid roof, the first of its kind to be built in Kentucky, is a striking feature of Immanuel United Church of Christ (E and R), recently dedicated in Louisville, Ky. The entire weight of the thin-shell concrete roof is supported by two piers set on solid rock ten to twelve feet below the earth's surface. These piers are tied together by steel tie-rods imbedded in a concrete beam beneath the church floor. From tip to tip the shell measures 120 feet.

The low ceiling at the back of the sanctuary "creates a feeling of warmth and nearness of one worshiper to another and of one member to the other," according to the pastor, the Rev. Robert R. Groves. "Then it lifts its vaulted peak to the heavens [at the front of the sanctuary] in the manner of the old cathedrals, thus reminding us that although we are near to each other in our fellowship and service, yet we ought always to lift our eyes to God from whence our help comes."

Organized in 1898 as a German-speaking congregation, Immanuel Church has had a slow but steady growth and today has a membership of five hundred. The new sanctuary seats 450 persons. The pews are equipped with kneeling benches, which the congregation is invited to use during the pastoral prayer.



Speakers at the dedication services were the Rev. John J. Roemer of St. John's Church in Cannelton, Ind.; the Rev. Lyle V. Kuehl, 1961 graduate of Eden Theological Seminary, now pastor of St. John's Church, Peterson, Iowa; and Mr. Groves. A feature of the services was the recognition of two charter members of the congregation: Louis Feige, who is 100 years of age, and Mrs. Emma Loeser.

Continued on next page

OHIO MISSION CHURCH DEDICATES NEW SANCTUARY

ALMOST four years after the Church of the Good Shepherd (E and R) had been organized as a mission congregation in the northwest section of Warren, Ohio, the building shown in the accompanying photo was dedicated. Constructed at a cost of approximately $85,000, the edifice includes a sanctuary with seating for 225 people, six classrooms, kitchen, church office and utility rooms. The men of the parish did all the interior painting and varnishing, laid all the floor tile, built the kitchen cabinets and landscaped the exterior of the building.

The Rev. A. Hale Schroer began his ministry in Warren shortly after his seminary graduation in 1957. He has been pastor of the Church of the Good Shepherd ever sinc its organization in December of that yea Plans for the construction of a churc building were delayed when the congreg tion experienced an unusual exodus of fan ilies from the area, which required a car ful restudy of the congregation's role in th community. When a financial campaig was finally undertaken to receive pledge toward the building of a church edific $31,500 was underwritten by a membe ship that numbered only ninety-nine peopl at that time.

Dr. Purd E. Deitz, St. Louis, Mo., genera secretary of the Board of National Mi sions, was the preacher at the recent ded cation service. It was this board that gav every assistance to the struggling churc and encouraged it to undertake a buildin program. The pastor's father, Dr. Reube J. Schroer of First United Church of Chris Akron, Ohio, spoke at the evening servic Dr. Elam G. Wiest, Cleveland, Ohio, pres dent of Northeast Ohio Synod, gave th communion meditation on the followin Sunday.

The Church of the Good Shepherd ha been a 100 per cent subscriber to *Unite Church Herald* since the first issue of th magazine in 1958.

SOUTHERN LAYMEN PRESENT CITATIONS

LAYMEN of the Convention of the South, under the leadership of their president, Elgin Hychew of New Orleans, had a significant part in the proceedings of the Convention of the South when it met at Talladega College in Alabama last June.

At the conclusion of the evening session for which the laymen were responsible, Harold H. Thomas, Atlanta, Ga., treasurer of the convention's Laymen's Fellowship, presented citations to William E. Peterson, St. Louis, Mo., director of the National Laymen's Fellowship; Walter H. Graham, Wadley, Ala., former executive secretary of the Laymen's Fellowship and now president of Southern Union College; and the Rev. J. Taylor Stanley, Greensboro, N. C., superintendent of the convention.

Mr. Peterson's citation referred to him as "an ardent churchman and loyal humanitarian whose affection for people leaves us all the better for his presence." Mr. Graham was saluted as "a churchman, banker, attorney and college president."

In appreciation of the work of the convention superintendent, the administration of Mr. Stanley was reviewed in these words: "As we gather here at this eighth biennial meeting of our convention, the picture has changed tremendously since those early years under your able leadership. The 1960 *Year Book* will show only 199 churches but it will show an increase of more than 2,500 members over the 1950 figures. We have moved from a mission-supported convention to a point where most of our budget is now supplied by our churches and conferences. Giving to *Our Christian World Mission* has increased 200 per cent sin 1950." In a surprise ending, the laymen First Congregational Church in Atlan presented a gift to Mr. Thomas, who is former president of the Convention's La men's Fellowship. Photo shows Superi tendent Stanley, President Graham, M Peterson and Mr. Thomas.

CAMP COMMITTEE HONORS DR. FRED D. WENTZEL

A WELL-KNOWN Christian educator widely respected for his pioneering achievements in the field of leadership education was recognized recently for the work he has done during more than three decades in the development of the summer camping program in the E and R Church.

Dr. Fred D. Wentzel (*second from left*), director of publications for the Christian Education Press, Philadelphia, is shown accepting a citation presented by Paul Hangen (*third from left*), Reading, Pa., vice president of the board of directors of Camp Mensch Mill. Looking on are Milo Zimmerman (*left*), Akron, Pa., president of the Mensch Mill board, and the Rev. L. Meid Becker (*right*), newly installed administrative director of the board of directors of Camp Mensch Mill and of the Intersynodical Camp Committee.

Camp Mensch Mill near Boyertown, Pa., was acquired and put into operation by the former Reformed Church in the U. S. at a time when church-sponsored camping was just beginning to be recognized as a significant means of leadership education. Dr. Wentzel was a member of the original committee that purchased the Mensch Mill property in 1928. As director of leadership education for the former Reformed Church in the United States he directed the first camp in 1929 and subsequent camping sessions until 1937. He was secretary of the camp board for thirty-three years. As director of youth work in the Evangelical and Reformed Church he served on the committee that acquired Camp Fernbrook, near Pottstown, Pa., in 1945. Ten years later he helped organize the Voluntary Service Center adjoining Camp Fernbrook.

Mr. Becker was installed as administrative director for the Intersynodical Camp Committee by representatives of the seven Eastern Pennsylvania synods that make up the committee. He directs the programs at Fernbrook and Mensch Mill.

MASSACHUSETTS CHURCHES SPONSOR YOUTH CONFERENCES

A PLAN that originated four years ago in the minds of four local Congregational Christian ministers in eastern Massachusetts has now borne fruit. These men's desire to see more of their young people share the experience of a Christian summer conference led to the formation of South Shore Congregational Youth Conferences, Inc., one of the largest Congregational youth conferences in the East.

The organization is sponsored by nine Congregational churches. Ministers and lay members from these churches form the conference counseling and teaching staff. Over 275 campers registered for the 1961 junior and senior-high conferences. They are conducted simultaneously but separately, using the same facilities and much of the same leadership. The total staff numbers about sixty.

The conferences use the facilities of Geneva Point Camp at Lake Winnipesaukee, N. H., which is owned and operated by the National Council of Churches.

The program provides for classes, chapel services, organized recreation, interest groups and a well-rounded social program. Every camper in each age group takes one required course each year. Subjects include the Bible, Protestantism, the teachings of Jesus, the Congregational heritage and church vocations. In addition, each camper takes one elective subject chosen from such courses as development of Christian personality, missionary heroes, Old Testament personalities, ways of prayer, the life of Paul, *Our Christian World Mission*, minorities in the U.S.A., and others.

Director of the 1961 conferences is the Rev. Robert J. Ripley, Milton, Mass., with the Rev. Ernest B. Johnson Jr., East Braintree, Mass., as assistant director. The Rev. David H. Eaton, Weymouth Heights, Mass., is senior camp chaplain; and the Rev. James H. O'Brien Jr. of Squantum, the junior camp chaplain.

NEWS of the WORLD

CONGREGATIONALISTS AND DISCIPLES DISCUSS UNITY

REPRESENTATIVES of thirty Congregational Christian churches and twelve Christian churches (Disciples of Christ) in the San Diego, Calif., area attended a fellowship dinner recently to consider the subject of Christian unity. One speaker from each denomination and a church-council executive discussed "The unity we seek." Speaking for the Congregational Christians was Dr. William E. McCormack, minister of First Church, Pasadena. The Christian spokesman was Dr. James H. Parrott, Los Angeles, executive for the Christian churches of Southern California. Dr. Forrest C. Weir, executive director of the Church Federation of Los Angeles, described three facets of the ecumenical movement: the thrust of the modern missionary movement beginning at Edinburgh in 1910; organic union resulting in forty-six major unions since 1917; and the growth of confessional bodies during the past fifteen years.

Shown in photo, taken before the dinner, are *(left to right)* Dr. Parrott; the Rev. Heber H. Pitman, pastor of Central Christian Church, San Diego, and president of the Christian churches of the San Diego District; the Rev. Melvin H. Harter, minister of the Pioneer Community Church, San Diego, and moderator of the San Diego Association of Congregational Christian churches; and Dr. Jesse F. Perrin, Los Angeles, superintendent of the Southern California Conference.

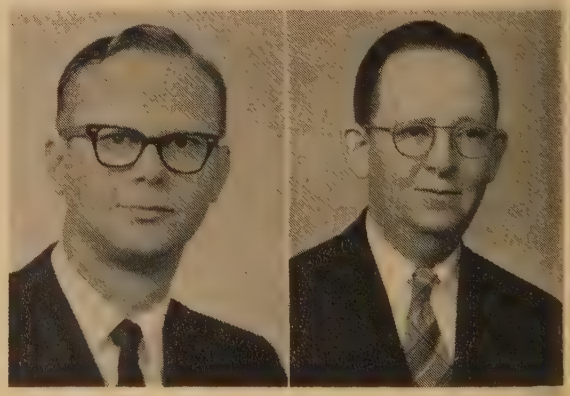
As a follow-up of the fellowship dinner, Congregational Christian and Disciples ministers of the San Diego area have had a meeting to discuss Baptism and the Lord's Supper. A series of joint bimonthly meetings is scheduled to begin early this fall.

U.C.C. SPONSORS RETREAT FOR MILITARY IN EUROPE

REPRESENTATIVES of the United Church of Christ have gone to Germany this summer to provide leadership for the second retreat conference for chaplains and military personnel to be held in Berchtesgaden, Germany, from August 21 to 25 (*see* Herald, *June 1*). Sponsored by the Council on Church and Ministry of the United Church of Christ, the retreat conference provides church members serving with the armed forces in Europe with an opportunity to deepen their spiritual life and witness.

Last year's conference, also held at the Army Retreat Center at Berchtesgaden in the Bavarian Alps, was attended by eight United Church chaplains and by enlisted men who came from military installations as far removed as England and Turkey.

Heading the 1961 retreat staff is the Rev. Russell T. Loesch, New York, minister to armed forces and chaplains for the former CC Department of the Ministry. Others from the United States who are serving as conference leaders include Dr. Roy Pearson, dean of Andover Newton Theological School, Newton Centre, Mass.; the Rev. Donald H. Frazier, minister, First Congregational Church, West Haven, Conn.; the Rev. Morris C. McEldowney, associate minister, First Congregational Church, Springfield, Mass.; and the following laymen: Dr. H. E. Hoff (*left*), physician, Lodi, Calif.; Chester Jenks, Manchester, N. H., lay preacher for the



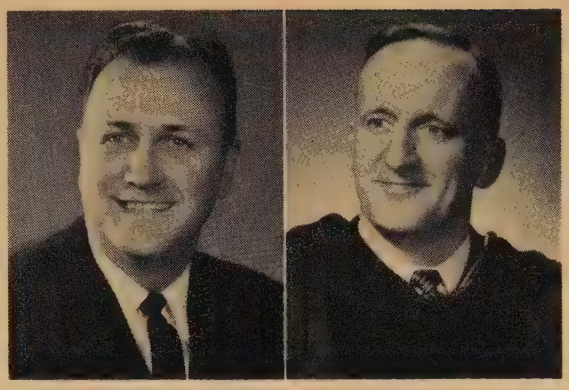
New Hampshire CC Conference; and Theodore R. Schwalm (*right*), Lancaster, Pa., president of E and R Churchmen's Brotherhood. The program theme this year is the same as that being used for the World Council of Churches' Third Assembly in New Delhi: "Jesus Christ, the light of the world."

Following the close of the Berchtesgaden retreat Messrs. Hoff, Jenks and Schwalm, responding to an invitation from the Reformed churches of Austria, will spend several weeks meeting as a team with congregations to discuss the layman's role in the church.

J.C.C. MINISTERS JOIN JAPAN EVANGELISM TEAM

Two representatives of the United Church of Christ in the Pacific Northwest are among twenty-one Americans who are spending two summer months working with the United Church of Christ in Japan. They are the Rev. Dale E. Turner *(right)*, minister of University Congregational Church, Seattle, Wash., and the Rev. . Vincent Crane *(left)*, minister of First Congregational Church, Forest Grove, Ore.

The twenty-one Americans are members of the 1961 Japan Evangelism Project sponsored by the United Church of Christ in Japan and the Japan Interboard Committee, coordinating agency in America for the denominations that work through the United Church. Purpose of the project is to give practical assistance to young churches and pastors in Japan. Following a period of orientation in Japanese life, each American pastor devotes himself to the pastoral, teaching and preaching ministry in cooperation with a Japanese pastor in a local congregation. A similar program carried on from 1954 to 1959 under the direction of Dr. Lawrence L. Lacour of the Methodist Board of Evangelism demonstrated that American pastors working in this way can provide an effective ministry in Japan despite the language barrier and the relatively short period of time.



United Church ministers who have participated in the program in recent years include the Rev. George C. Hewson, Birmingham, Ala.; the Rev. Edwin J. Hoefer, Elgin, Ill.; the Rev. Robert H. Midgley, Milwaukee, Wis.; the Rev. Heinrich F. J. Rest, New Orleans, La.; Dr. William R. Shaffer, Philadelphia, Pa.; and the Rev. Gordon H. Sperry, Milwaukee, Wis.

KENTUCKY CHURCHMEN LEAD FIGHT ON CORRUPTION

Ran Cochran

Laymen and clergymen of Newport, Ky., have been waging a determined battle for honest and decent government in their city and their efforts have at last produced results. Kentucky's Governor Bert T. Combs recently ordered an ouster hearing for several public officials of vice-ridden Newport and Campbell County as requested originally by the Newport Ministerial Association. The officials are charged, in affidavits submitted by the ministers, with neglect of duty for failure to enforce gambling, prostitution and liquor laws. The Rev. Dudley Pomeroy, president of the ministerial association, promised to "supply evidence that would back up the charges."

In the crusade E and R and CC churchmen have taken the leadership in rallying support for a cause that once seemed hopeless because law enforcement officers refused to act. Recognizing that the efforts of their ministers to obtain a vice clean-up were being thwarted, laymen in the churches organized a nonsectarian Committee of 500 to support for public office men and women of unquestioned honesty and integrity. The committee now has a membership of nearly 3,000. The president, executive secretary, treasurer and legal counsel of the committee are laymen belonging to the United Church of Christ.

Photo shows a committee representing Northern Kentucky churchmen presenting ouster affidavits to Mrs. Polly Gorman, Governor Comb's appointment secretary. Members of the United Church of Christ shown in photo include the Rev. Donald J. Witzl, *(second from left)*, St. Paul's Church, Newport; Christian Siegfried *(fourth from left)*, member of St. John's United Church of Christ, Newport; the Rev. Ray W. Stormer *(third from right)*, York Street United Church of Christ, Newport. The Rev. Harold W. Barkhau, minister of St. John's, has also been very active in the project.

Middle East

(Continued from page 9)

however. These took essentially two forms. One was the allegation that the draining of the Huleh swamp would remove a natural barrier of military importance between Syria and Israel. The second pointed to the fact that thirty to fifty Arabs owned about seven or eight acres within the demilitarized zone. General William Riley, chief of staff of the U. N. Truce Supervisory Organization, rejected the first claim as militarily invalid but asked that Israel safeguard the property of the Arabs. This request was honored and today the swamp has been developed into a productive farm area, which assists Israel in meeting its food requirements.

By the spring of 1953 Israel was ready to begin the second phase of its redevelopment plan—the creation of a dam and a power plant intended to supply 170 million kilowatt-hours of hydroelectric power annually. This power is essential to the new country for its future industrialization.

Power, needed desperately then as now by all the countries of the Middle East, might have been secured but for the inability of the Arab nations to cooperate with a declared "enemy." Israel's intention to cooperate with Syria, however, was proven when Israel invited Syria to develop the Jordan River jointly, in a message delivered by the late Secretary of State John Foster Dulles on July 9, 1953. Syria objected forcefully, however.

The arguments employed were largely variations of those previously made in the case of the Huleh swamp project: military weakening of Syria's position and Arab dispossession of land. General Vagn Bennike, chairman of the Truce Supervisory Organization, brought the actions of Israel and the protests of Syria before the Security Council of the United Nations, where discussion of the matter continued for thirteen weeks.

Despite general agreement with the Israeli plan on the part of the Western countries, the Soviet Union took the side of Syria and held that the consent of both sides was necessary before the work could continue. The result of the debate was a Soviet veto, which for all practical purposes ended the matter. Russia, in its fifty-seventh veto, had cast its first veto on a Middle Eastern matter, a sinister portent of things to come.

Several years ago President Eisenhower appointed Eric A. Johnston as an ambassador-at-large to secure agreement on a water development plan for the Jordan. What was offered has popularly been termed the Johnston Plan, although more accurately it should be called the Main Plan, as the basic plan that Mr. Johnston took with him was devised by the Charles T. Main Company of Boston at the request of the Tennessee Valley Authority. Cutting across national borders, this plan called for: (1) erection of a dam on the Hasbani River in Lebanon; (2) creation of a canal from the Jordan to the settlement of Tel Hai in Israel; (3) construction of a dam and a hydroelectric plant on the Yarmuk River in Transjordan; (4) diversion of the Yarmuk flow to the Sea of Galilee; and (5) piping of Jordan water to Jericho and the Dead Sea area.

The Main Plan would have provided a seven- to ninefold increase in the agricultural productivity of the entire Jordan Valley. It would have brought about the physical and economic basis for the resettlement of perhaps as many as 150,000 Arab refugees who had fled Israeli territory. Yet the agreement failed to come off. The Arab nations involved rejected the Main Plan on the grounds that under no condition could they cooperate with the State of Israel, which they did not recognize.

Practically and unofficially, however, Israel and Jordan have been diverting the water of the Jordan River. *The New York Times* stated recently that "the division of the waters of the Jordan River between Israel and the Arab states, a chronic source of friction, is being implemented piecemeal." Both countries are carrying out unilateral diversions according to an unwritten agreement between the two countries.

Eric Johnston, speaking at a recent *Herald Tribune* forum in New York City, reported: "The Jordan Plan is a promise of a better life for hundreds of thousands of people in the area. . . . It is an offer to build new industries, to irrigate tens of thousands of acres of land, to let people get out of the beaten paths that are for beaten men and see the rise of a new dawn. . . . It is this vision of the full realization of natural and human potentialities that the Arab leaders have effectively vetoed."

Up to now Israel has been formally and officially prevented from using the Jordan's water. The Syrian premier has said that Israel's renewal of the work would be considered to be a "serious threat to the peace" and that Syria would use "all means at her disposal to safeguard her essential interests against the Israeli threat." Later the governments of Syria, Saudi Arabia and Egypt issued a joint statement from Cairo, which indicated in unmistakable terms that they would forcibly seek to prevent Israel's plan for water development of the Jordan. And that is the way things stand.

Despite some constructive efforts, the nations of the Middle East are still unable to cooperate on the joint use of the life-giving and readily available resources of the Jordan River, while the Aswan Dam, on the other hand, is offering hope of a better life to only one of the nations of the region.

Women's Education

(Continued from page 11)

years they have kept in the forefront o their thinking the needs and work of th church in Madurai. They contributed th large sum that made the first college build ings possible and they have continued to b generous supporters ever since. Meanwhil Katie Wilcox had secured affiliation for th new college from the University of Madras

On July 14, 1948, just eleven month after India became an independent repub lic, Lady Doak College opened its doors.

Now the college is 13 years old. The orig inal eighty-two students have multiplied t 450. Alumnae are scattered all over Soutl India — doctors, nurses, teachers, socia workers, housewives imbued with a specia sense of their responsibility to society a members of the small, privileged, educate group of Indian women. The staff ha grown to forty-six—forty-four Indians an two young Americans — with Gnanamba Gnanadickam, a former zoology professo at Women's Christian College, as the ab and devoted principal. The courses lead t both the Bachelor of Arts and the Bachelo of Science degrees. A postgraduate depar ment of English language and literatur will be opened when a qualified person ca be found to head it, and a department o home science is envisioned by those wh recognize the desperate need in India tod for women trained in nutrition, health, h giene and child care.

The classroom quadrangle has grow wing by wing, and with the help of the C Christian Higher Education Fund will b completed this year. Dormitories have bee added as funds have permitted, though the have not kept pace with the influx of ne students and housing remains a real pro lem. A much-needed library and assembl building is in the planning stage and, it i hoped, may shortly be begun. And an "an mal house" was built in 1960.

In 1958, just before Miss Wilcox le India on her preretirement furlough, th beautiful Wilcox Chapel was dedicate Serene and worshipful, blending the Chri tian East and West in its design, its ver name symbolizes both the faith and th idealism that have undergirded the colleg from the beginning. Its cross rising over th campus reminds students, staff and visito of the real reason why the college is ther

So a dream grows, and as it grows th memory fades of the heroic days when first took shape. But let no one forget, loo ing at the neat whitewashed buildings Lady Doak College, that their bricks we made without straw. Back of any drea realized are always the courage, stamin faith, wisdom and patient hard work people like Katie Wilcox. "If you seek h monument, go to India and look about

BOOKS

THE SPIRIT OF PROTESTANTISM

By Robert McAfee Brown *(Oxford University Press, $4.50)*

PROFESSOR BROWN is noted for his ability to phrase theological concepts in a clear and interesting form—to be, so to speak, the layman's theologian. In this book he has assayed the difficult task of surveying the whole panorama of Protestantism in such a way as to make the study useful to the layman inside the church, the skeptic on the fringe and the minister who is trying to reach both.

He begins his book with a description of Protestantism: what it is not, what it is, how it remains essentially catholic and what it is that constitutes its particular spirit. This latter he defines as "an openness to the judgment and renewing activity of the living God made known in Jesus Christ" (p. 40), a definition that owes much to Paul Tillich as well as to the late Alexander Miller. Laymen will find the first chapter on the four false images of Protestantism particularly helpful, especially because they are written in a gently ironical style.

The second part of the book deals with what Professor Brown considers to be the central affirmations of Protestant theology. The shift from Protestantism to Protestant thought creates problems, which on reflection were to be found in part one as well—for Professor Brown's definition of the spirit of Protestantism is theological (". . . the living God made known in Jesus Christ") and yet it hardly seems to be the case that the distinctiveness of Protestantism as a living social phenomenon is basically theological. Protestant theology is Christian theology, as Walter M. Horton so well shows in his *Christian Theology: An Ecumenical Approach.* The point of departure between Orthodox, Roman and Protestant branches of the church comes in the interpretation of the church—and this is not really theology but ecclesiology.

Perhaps it is impossible to define the spirit of Protestantism because of the dichotomy of social reality and theological affirmation. As Professor Brown points out, the task is much simpler in the case of Roman Catholicism. He does not skirt this issue, and chapter eight on "The priesthood of all believers" will help many to understand where the issues lie.

Part three outlines important ongoing Protestant concerns and presents in concise form the issues troubling laymen and theologians within the Protestant churches today.

This book may well become the standard source for college and church classes on Protestantism. It deserves a high place on the list, for there is not an issue that is evaded and no easy answers are offered to complex problems. It may prove to be too heavily loaded with theological language for some groups, and it does not serve the purpose of an apologetic to those who are indifferent to Christian faith. But no book can do everything, and this book does a great deal very well.

William L. Bradley
Professor of Philosophy of Religion,
The Hartford Seminary Foundation.

New Paperback Books

To the Golden Shore: The Life of Adoniram Judson by Courtney Anderson (Dolphin Books, $1.45)
All Ye Who Labor by Wade H. Boggs Jr. (John Knox Press, $2.50)
The Family of God by W. Lloyd Warner (Yale Paperbound, $1.75)
Kerygma and Myth by Rudolf Bultmann (Harper Torchbook, $1.45)
Good and Evil by Martin Buber (Scribner Library, $1.25)

CONVERSATION WITH GOD

By H. A. Hamilton *(Abingdon Press, $1.75)*

IN the midst of twelve thousand delegates to the 14th World Convention on Christian Education held in Tokyo, Japan, in 1953, a handful of Christians distinguished themselves in the eyes of their fellow delegates. Among these was the Rev. H. A. Hamilton, a Congregational minister from Brighton, England, who made a lasting impression in his role as worship leader for the adult section meetings.

From Tokyo, the word of Mr. Hamilton's outstanding worship services has spread literally throughout the world. It is therefore not surprising that Abingdon Press has decided to introduce Mr. Hamilton to Americans by publishing his new book *Conversation with God,* a compact volume of meditations and suggestions for learning to pray.

Every Christian who lives a while with Mr. Hamilton's book should find a season of the soul's refreshment. This is true for those who feel a need for basic instruction in learning to pray, as well as for those mature Christians who have been praying all their lives and who are still learning to pray.

The author conceives of prayer as two-way communication involving the person who prays and God. This to-and-fro communication becomes at its best a veritable conversation with God. Dynamic prayer of this quality never stops with words but spills over into action. Thus the Christian who places himself under Mr. Hamilton's guidance may expect to learn something more significant than the mere techniques of praying. Indeed, he may look forward with confidence to discovering the deeper meaning of that Scriptural injunction, "Beloved, let us love, not in word, but in deed and truth."

Jerome J. Fussell
Book Editor,
United Church Press.

A HISTORY OF THE EVANGELICAL AND REFORMED CHURCH

By David Dunn, Paul N. Crusius, Josias Friedli, Theophil W. Menzel, Carl E. Schneider, William Toth, James E. Wagner *(Christian Education Press, $5.95)*

THIS book should be received with enthusiasm by all members of the United Church of Christ and especially by those from the predominantly Anglo-Saxon tradition of Congregationalism who are aware of some remarkable gaps in their understanding of the E and R churches.

In these pages we learn of the wars that first drove Reformed Germans from the Palatinate in the early eighteenth century, of the economic difficulties that brought others from the German-speaking Swiss cantons, of Pietist preachers from the Basel Mission and the Barmen Society and of the early ecumenists—both Lutheran and Reformed—who supported Frederick William's attempt to unify the churches in Prussia.

We also learn of the circumstances that made thousands of Germans emigrate after 1848, especially in the peak years 1880-83 when nearly 200,000 of them annually found homes on these shores. A good deal that is to be found in the early chapters in both the Reformed and Evangelical sections of this book will be new and fascinating reading for many.

However, as a history of the Evangelical and Reformed Church I find the book rather disappointing, not because I fail to discover many good things in it but because it suffers from the absence of a clearly unifying theme and treatment (the bane of almost every historical symposium). Sometimes the reader is lost in the names of individuals and committees so that the history of the church (the book's real heroine) becomes vague. For those who are familiar with these names and events this will probably not be true, but I am sure that for the general reader it would be an advantage to have an introductory chapter in which the main lines in the historical development of both the Reformed and Evangelical churches were set out.

Sometimes the individual authors are ex-

Continued on next page

asperatingly reticent at points where they obviously expect their readers to be informed, while at other times they give detailed accounts of institutions and denominational agencies that make for rather dry reading. Perhaps we can forgive the inclusion of detailed factual information about the foundation of colleges, newspapers, mission boards and the like because it is right, at a time when old traditions are being merged and new ones are being created, that what the church did should not go unrecorded.

One senses behind the bare facts a very valiant story of the church's ministry to the German-speaking, uprooted and often desperately poor immigrants of Europe, and if the book inspires any future historians to dig into the records of men like John William Weber or Louis von Ragué, we will not begrudge the pages.

My main criticism, however, is that the book cries out for chapters dealing with theological and liturgical trends—not in any sense to produce a rehash of its companion volume, *The Faith We Proclaim*, but to provide a historical treatment of the major theological emphases. Philip Schaff's name flits across the pages in some of the earlier chapters, and the uninitiated reader longs to know more about the Mercersburg theology and the liturgical issues that seem to have been involved.

We read later about the resignation of Karl Emil Otto from the Marthasville Seminary in 1880 but we are left to wonder how the Evangelical Synod eventually managed to reconcile itself to the theology he represented, or what *was* the extent of Walter Rauschenbusch's influence on the German-speaking groups from which he had sprung.

We are grateful for a few pages by Dr. James E. Wagner on "Theological renewal and the ecumenical movement," but I was amazed at the modesty of the E and R Church about some of its sons, e.g., Reinhold and H. Richard Niebuhr and Paul Tillich! Perhaps it will be argued that I am asking for a history of the church's theological thought rather than a plain church history, but as a church historian I must plead that such thinking is an integral part of the history of the church.

One or two points of accuracy may be mentioned. There seems to be some confusion about the date on which the president's report to the Evangelical Synod was first made in English (page 275 implies 1929, but on page 280 the date is given as 1925), and there is a misprint in the spelling of Forsyth's name (page 287).

These criticisms are minor. If we expected more from the history, we are very grateful for the insights it gives us. I discovered that even Hartford holds a significant place in the history of the E and R Church! And as I reflected upon the fact that the Basel Mission and the London Missionary Society were not only two of the first missionary societies to spring out of the Pietist movement but were also the very first experiments in Protestant ecumenism, I could not help thinking that despite all cultural differences, our religious roots in the United Church of Christ seem to run in similar paths.

Robert S. Paul
Professor of Church History,
The Hartford Seminary Foundation.

THE MIND OF JESUS

By William Barclay *(Harper & Brothers, $5.00)*

PROBABLY most of the American readers acquainted with William Barclay, Lecturer in New Testament Language and Literature at the University of Glasgow, have met him as the author of several volumes in the Daily Study Bible Series, originally published under the auspices of the Church of Scotland. He now applies the same manner, methods and qualities to the life of Jesus.

Professor Barclay offers no theological novelty. Those who share the orientation common to the major Protestant denominations will not find in him any peculiar theses or interpretations that are basically new. The author is primarily a preacher of deep devoutness, especially equipped with a scholarly knowledge of his field. His originality lies in his imagination and warm human sympathy, and he has a gift for plain and simple statement and an excellent if old-fashioned preacher-teacher technique of presenting his material in a neatly numbered manner. Whatever he touches is elucidated with a wide range of information and imagination. Of all the books I have read and tried to read that might be catalogued under the heading "life of Jesus," I find this the most generally satisfying and one that can be recommended without hesitation to any adult reader.

Hugh Stevenson Tigner
Minister,
Sound Avenue Congregational Church,
Riverhead, N. Y.

KAGAWA OF JAPAN

By Cyril J. Davey *(Abingdon Press, $2.50)*

TO WRITE an adequate full-length biography of Toyohiko Kagawa would certainly require not hundreds but thousands of closely packed pages. It is astounding to find that Cyril J. Davey, playwright, author and pastor, has done a comprehensive condensation of his amazing life story in 150 pages. He manages to deal with most of the "chapters" in the dramatic career of one of the greatest Christians of modern times. As one who knew Kagawa for some forty years, this reviewer can think of few major events in his varied career that do not find some place in this engrossing and moving story. Beginning with Kagawa's early childhood as the neglected son of a nobleman and his geisha girl, the story reaches a climax on the day when the Emperor sends for him to consult him on what course to follow in a time of defeat and humiliation. At the end of this two-hour interview Kagawa read to his imperial host these words: "Whoever would be great among you must be the servant of all," adding the observation that "only through service can a man or a nation be great."

Dr. Davey shows how Kagawa's life touched many humble as well as many great persons in his own country and around the world. Literally millions who never saw his face met his radiant spirit in the more than one hundred books he wrote. His insight, ingenuity and utter selflessness in seeking the welfare of others led to many changes in people and institutions. Offered various high posts in government including a seat in the House of Peers, Kagawa declined to be anything other than a consultant or adviser, always insisting that he would not accept any financial remuneration. Dr. Davey quite accurately points out that "Japan would not merely have been a poorer place without him; it would hardly have been the same country."

This little biography shows why the above statement is so, and it ought to lift the spirits of any who through it look into the soul of modern Japan's greatest Christian.

Henry Smith Leiper
Former minister,
CC Missions Council.

NEW CHURCH PROGRAMS WITH THE AGING

By Elsie Thomas Culver *(Association Press, $3.50)*

INTEREST is growing rapidly in the relationship of the churches to the elderly people among their membership and in the community. Mrs. Culver discusses the subject in terms of the challenges and opportunities presented to the churches. The economic, educational, recreational and spiritual needs of the elderly are described and scores of suggestions are made for programs to meet these needs under the sponsorship of the churches. This is a readable book reflecting much of the best current thinking in regard to the aging.

Lawrence M. Upton
Secretary for health and welfare,
CC Board of Home Missions.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South LaSalle Street, Chicago 3, Ill. Also Eden Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Mater et Majestrat

TRUMAN B. DOUGLASS

THE encyclical of Pope John XXIII, *Mater et Majestrat*, is a noble and high-minded statement, which deserves careful study by people of all faiths and of no faith. Protestants will take exception to some of its theological and philosophical assumptions—the claimed authority of the church, the quaint dualism between body and spirit and the peculiarly tortured argument against birth control, which has less and less justification either in reason or morality as time goes on. It is regrettable that Pope John should so courageously have demanded all-out aid for underdeveloped nations and then denied them succor for one of their most acute problems—population control.

In its declaration of social values and goals the encyclical makes many affirmations that thoughtful and socially aware Protestants can heartily applaud. Indeed, these same statements have been made on many occasions by Protestant denominations and by the National Council of Churches. A comparison of *Mater et Majestrat* with "The Social Creed of the Churches" issued by the former Federal Council of Churches in the Nineteen Thirties will show few differences of viewpoint.

The encyclical's acceptance of many forms of collectivism is somewhat to the left of most Protestant statements issued in America. It is interesting to speculate how the encyclical would have been received by the members of the House Committee on Un-American Activities and the John Birch Society if it had been issued by the National Council of Churches. Fortunately His Holiness is not likely to be accused of being a fellow traveler.

Dr. Douglass is executive vice president of the United Church Board for Homeland Ministries.

Selected Resolutions

(Continued from page 6)

tive support of change in places where justice demands fundamental reforms.

Communist systems cannot be overcome merely by a policy of isolating Communist nations from the community of nations. Remembering that the Russian, Chinese and other people living under Communist governments are also members of God's family, we are now called upon to develop strategies for living with these nations while we work earnestly to increase justice, to effect change where change is needed and to strengthen all the elements that contribute to peace. It is not enough for the United States to lead in a struggle against communism. Our country must also lead in political and social reform.

Reactionary and feudalistic governments. It seems clear that many reactionary and feudalistic governments must soon undertake radical reforms or go down in violent revolution. It is dangerous in the extreme for the United States to undergird these governments simply because we have an economic interest in their stability or because they seem to be on our side, or neutral, in the Cold War. We must cease to give the impression that we are satisfied with reactionism so long as it does not threaten our immediate national interest. In the interest of justice, as well as of peace, the United States must find ways to encourage the democratic and reformist elements in these nations. Mass communication media have an obligation to give a true picture of social conditions that, if not remedied, may lead to revolutionary action.

In harmony with such convictions, we deplore the complacency with which the United States viewed the sufferings of the Cuban people before and during the Batista regime, as well as the ill-advised support and direction of the attempt to overthrow the Castro regime by military invasion. Had the United States, including its church members, been less satisfied to be simply anti-Communist and more concerned with justice and human well-being, both mistakes might have been avoided. In all of Latin America our country has the opportunity to prove that it cares for more than its own prosperity and security—that it cares about prosperity and justice for all.

Armaments. The present system of providing security for the nations and of maintaining world order through the use of national armaments is being rendered more and more unworkable by technological developments. A new system of international law, international courts and internationally controlled armaments is slowly, painfully coming into being. Meanwhile most Christians, believing that military or police power has a necessary place in international relations, cannot counsel the nation to disarm unilaterally. But the leading opponents in the great current struggle now find themselves in an untenable situation.

Military policy now puts main reliance on atom-powered weapons. Any war, even if limited and fought with conventional weapons, is a tragic demonstration of human failure. A war fought with multi-megaton bombs would be intolerable. No conceivable gain could balance the physical and spiritual destruction. Weapons of mass destruction must be mutually renounced and eliminated. All other arma-

(Continued on next page)

How to use this issue

SOCIAL-ACTION GROUPS . . .

. . . will want to study and discuss (1) the social-action statement on international affairs, page 6; (2) Truman B. Douglass' comments on the new papal encyclical, at left; and (3) Herbert Stroup's analysis of the importance of water to the Middle East, page 8.

WOMEN'S GROUPS . . .

. . . will want to read Frances S. Smith's preview of the Ninth Assembly of United Church Women (page 19).

. . . will follow with interest Emily C. Lester's report of the conference-retreat sponsored jointly by the CC Women's Fellowship and the E and R Women's Guild (page 23).

MISSION-STUDY GROUPS . . .

. . . will appreciate Jane Day Mook's intimate glimpse of Katie Wilcox, pioneer in the education of women in India (page 10).

. . . will catch the enthusiasm of thirteen college students who spent a recent ten-day vacation at a work camp in St. Louis' inner city (page 20).

YOUR FAMILY . . .

. . . will want to read aloud "Ten vacation commandments" (page 7).

. . . will share the inspiration of General Synod when you read Abraham K. Akaka's meditation on page 15.

J. M. B.

UNITED CHURCH HERALD

(Continued from previous page)
ments must increasingly be brought under international control.

We welcome the increased attention now being given by both government and private organizations to plans for the reduction, control and eventual elimination of national armaments. We also urge the United States to persist in the effort to reach multilateral agreement on the cessation of all kinds of nuclear weapons tests.

A call to leadership. We call upon the people of our churches to help build the public opinion that will make it possible for the United States to exercise its power with responsibility and use its wealth for the well-being of the world community.

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OBITUARIES

BETH CHANDLER of Pilgrim Place, Claremont, Calif., religious and social-service worker for thirty-five years, died June 8 at the age of 77.

Miss Chandler attended the University of Chicago, the Congregational Training School, Yale University Divinity School and Boston School of Social Work. She held positions with CC churches in Evanston, Ill.; New Haven, Conn.; Washington, D. C.; and Winchester, Mass., and was on the staff of Pilgrim Press Bookstore in Boston. She also worked for social agencies in New Haven and Washington.

Surviving are three sisters, a niece and two nephews.

Word has just been received by *United Church Herald* of the death of MRS. EVELYN M. KAEFER, wife of the Rev. Paul C. Kaefer, pastor of St. Paul's United Church of Christ (E and R), Columbus, Ohio, on April 2.

For the past twenty-five years Mrs. Kaefer had taught in and supervised the nursery department at St. Paul's Church, where her husband has been minister for thirty-three years. She is survived by her husband, a son and a daughter, the wife of the Rev. Richard W. Hurdiss, Newark, Ohio.

THE REV. WILLIAM F. KISSEL of Delaware, Ohio, a retired E and R minister, died May 10 at the age of 74. After completing his education at Heidelberg College and Oberlin School of Theology, he was ordained in 1915 and served churches in Kansas and Ohio. Surviving are his widow, a son and daughter.

MRS. LYDIA MOHR, wife of the Rev. John Mohr, retired E and R minister of Alleman, Iowa, died May 8 at the age of 71. Before his retirement in 1957, Mr. Mohr served churches in Ohio, Illinois, Wisconsin and Iowa. Surviving Mrs. Mohr are her husband and three sons including the Rev. George A. Mohr, pastor of Zion United Church of Christ, Sheboygan, Wis., and the Rev. Carl J. Mohr, pastor of Trinity United Church of Christ, Deer Park, Cincinnati, Ohio.

THE REV. CHARLES NEVIN STAMM of Denver, Pa., pastor of the Muddy Creek Charge in Lancaster Synod, died June 10 at the age of 56. A graduate of Catawba College, Salisbury, N. C., and of the former Central Theological Seminary, Dayton, Ohio, Mr. Stamm was ordained in 1935 and served pastorates in Pennsylvania, Indiana and North Carolina. He was a former vice president of Central Pennsylvania Synod and a student pastor at the University of Pittsburgh, Pennsylvania College for Women and the Carnegie Institute of Technology, all in Pittsburgh. Since 1944 he had been a member of the Catawba College board of trustees. Surviving are his widow and two sons.

THE REV. HENRY A. STICK, 79, a retired Congregational Christian clergyman who was an American Board missionary in South Africa for thirty-seven years, died May 29 in South Amherst, Ohio.

A graduate of Oberlin College and its Graduate School of Theology in Ohio, Mr. Stick went to Africa in 1912. After a period of evangelistic work among the Zulus he was appointed head of the theological department of Adams College in Natal. A theologian and teacher, he also supervised the work of five church circuits and served for a time as secretary and chairman of the South Africa Mission.

Returning to the United States in 1948, Mr. Stick was minister of the Congregational church at South Amherst until his retirement in 1956. His widow, a daughter and three sisters survive.

THE REV. CARL J. WEIDLER, pastor of St. John's E and R Church near Nashua, Iowa, died May 14 at the age of 69. Following graduation from Mission House Theological Seminary, he was ordained in 1919. Mr. Weidler served churches in western Canada, Kansas, Nebraska and Iowa. He is survived by his widow, two daughters and two sons. Chaplain Edwin R. Weidler of the Marine Corps School, Quantico, Va., and the Rev. Victor D. Weidler of St. John's E and R Church near Waverly, Iowa, are his brothers.

DR. MARSHALL WINGFIELD, 68, minister emeritus of First Congregational Church in Memphis, Tenn., died May 7. He had been minister of the church for twenty-one years before his retirement in 1958.

He had served First Congregational Church, Portland, Ore., as supply minister for three consecutive summers.

Accomplished as an author, orator and Southern historian, Dr. Wingfield was a former commander of the Sons of Confederate War Veterans. He helped found the Memphis Round Table of the National Conference of Christians and Jews.

Born in Virginia and ordained in 1912, he studied at Texas Christian University, Union Theological Seminary, the University of Chicago, Vanderbilt University and Oxford University. He was awarded honorary degrees by Erskine College and Lincoln Memorial University.

He is survived by his widow, Marie Gregson Wingfield, a retired Congregational Christian minister; a brother; and four sisters.

Church and Ministerial RECORD

E and R Address Changes

ALTROCK, STANLEY C. (G), Houston, Tex., to St. Elizabeth's Hospital, Washington 20, D. C., chaplain intern.

ARNOLD, J. WILLIAM, Bethlehem, to 30 N. Pitt St., Carlisle, Pa., pastor of First.

BAUR, ROBERT A., 8933 Pallardy Drive, Overland 14, Mo., assistant pastor of Calvary, (new).

BECK, KARL H., Labadie, Mo., to 1635 W. Louisa Ave., West Covina, Calif., (retired).

BETTIN, JAMES P., Oshkosh, to 2116 Wedemeyer St., Sheboygan, Wis., pastor of St. Paul's.

BIZER, ROLAND T., 24253 Melody Lane, Taylor, Mich., assistant pastor of St. Paul's, (new).

BOLLINGER, JOHN L., 242 S. Canfield-Niles Road, Youngstown, Ohio, assistant pastor of Austintown Community, (new).

BONNER, HAROLD W. (Ch), to 1335 Ponape Boulevard, R.T., APO 334, San Francisco, Calif.

BREITKREUTZ, ROBERT JR., Orange Grove, Tex., pastor of the Orange Grove-Tynan Charge, (new).

DOBEY, REX O., Route 9, Winston-Salem, N. C., pastor of Hebron, (new).

DURRETT, DONALD R. (CC), Osceola, Ind., pastor of Pleasant Valley, (new).

FEDERWISCH, BARNEY G., Kurten, Tex., pastor of Zion, Kurten, and Evangelical and Reformed, Lyons, (new).

FELDT, WILLIAM E. (CC), Island Pond, Vt., pastor of First, (new).

FELSON, ROGER P., 1109 Pine St., Muskegon, Mich., pastor of St. John's, (new).

FISHER, SAMUEL L., 721 E. Main St., Roaring Spring, Pa., pastor of Christ, (new).

FLUCKE, PAUL J. (CC), Freeborn, Minn., pastor of First, (new).

FREUDENBERG, CLIFTON J., Orange Grove, to 814 N. Bauer St., Seguin, Tex., pastor of Cross.

FRUECHTE, LELAND L., Adamstown, Md., pastor of the Adamstown-Grace Charge, (new).

FUCHS, GEORGE E., Marlin, to Weimar, Tex., pastor of the Weimar-New Bielau Charge.

GARDELLA, DONALD L., 372 Delaware Ave., Tonawanda, N. Y., assistant pastor of Salem, (new).

GERHART, MERVIN S., Wilkes-Barre, Pa., to 62 S. Main St., Milltown, N. J., associate pastor of St. Paul's.

GREER, ARTHUR E. JR. (Ch), Wichita Falls, to James Connally Air Force Base, Tex.

GUMM, DAVID C., St. Germain, Wis., pastor of Community, (new).

HAVADTOY, ALEXANDER, 79 Birchwood Drive, Fairfield, Conn., (residence address).

HAYES, HAROLD D., 2303 Indian Mound Ave., Norwood, Ohio, assistant pastor of Zion, Cincinnati, (new).

HELMING, CALVIN F., Milford, N. J., to Lakeland College, Sheboygan, Wis., dean and chaplain.

JOHNSON, JAMES E., Dushore, Pa., pastor of the Dushore-Overton-Elkland Charge, (new).

JOHNSON, JAMES MARVIN, 130 W. Franklin St., Hagerstown, Md., assistant pastor of Christ, (new).

KALKBRENNER, GLENN F., 1216 E. Rudisill St., Fort Wayne, Ind., assistant pastor of St. John's, (new).

KIRKMAN, KARL F. JR., Browns, Ill., pastor of Friedens, (new).

KNOEBEL, DAVID H., Niantic, Pa., pastor of Christ, (new).

KUEBLER, GEORGE R., 3102 E. Tenth St., Indianapolis, Ind., pastor of First, (new).

KULP, WILLIAM D. JR., 611 S. Coldbrook Ave., Chambersburg, Pa., associate pastor of St. John's, (new).

LA MAR, JACK, 1111 Minnesota Ave., Oshkosh, Wis., pastor of the Oshkosh-Black Wolf Charge, (new).

MALZER, EDWARD C., 4700 S. Grand Boulevard, St. Louis, Mo., assistant pastor of Trinity, (new).

MANLEY, ROBERT S., to 2555 E. Thirty-eighth St., Apt. 2, Cleveland 15, Ohio, pastor of St. Philip the Evangelist.

MILLER, DEAN R., Junction City, Kan., to 307 Main St., Blackburn, Mo., pastor of St. Paul's.

MILLER, RUSSELL F., 215 N. Seminary St., Collinsville, Ill., (residence address).

MUELLER, ROBERT J., Glen Ellyn, Ill., to 3434 N. Twenty-fourth St., Milwaukee 10, Wis., pastor of Grace.

NUSS, EDWARD P. (E), Waukesha, to 21875 W. Greenfield Ave., New Berlin, Wis.

RACZ, ERNEST B., 260 Main St., Greenville, Pa., assistant pastor of Zion, (new).

RABERT, WILLARD S. JR., Nazareth, to 223 N. Hartley St., York, Pa., pastor of Grace.

RAPP, DAVID H., Linglestown, to 25 State Drive, Harrisburg, Pa., (change of residence).

RAUBENHOLD, IRWIN A., 1548 Wayne Ave., York, Pa., (retired).

ROSS, CHARLES W., 115 W. "B" St., Belleville, Ill., assistant pastor of St. Paul's, (new).

SANDROCK, ALFRED G., Weatherly, to Main St., Schaefferstown, Pa., pastor of St. Paul's.

SAXTON, JOHN E., Route 1, Norfolk, Neb., pastor of the Norfolk Charge, (new).

SCHOWE, HERBERT H., Latimer, Iowa, to

(Continued on next page)

Completed Creation

(Continued from page 15)

saw that this was not good. Would it not require God's return to cure this sore incompleteness of earth?

So it was that on the morning of the seventh day Christian sought the sanctuary, which he had not much remembered through the week. And as he entered its doors he thought of the first day he arrived and how he had confidently said, "I am the servant of God." He thought of his graphs and the plaintive plea of the minor member of his community, which he did not answer. He recalled poor Magdalena and his further responsibility toward her, which he had failed to meet. He remembered the rich young man and how he had sold the church to him. He remembered the high ecumenical and brotherly thought of the fifth day and how its most satisfying issue had been a fish dinner with a clergyman of another race. And now the shouting and the countdowns were beginning—reminding him of the true dimensions of his task and revealing the lacks in his ministry.

Thus helpless even at his best, in fear and trembling, Christian knelt before God. And in the deep stillness of that moment God completed his creation—by creating a new servant.

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SCHROEDEL, CARL R., R.F.D. 1, Chesterfield, Mo., pastor of St. Thomas', (new).

SCHRUPP, LOWELL R., Papineau, Ill., pastor of Immanuel, (new).

SEGEDY, RONALD M. (CC), 402 N. Broad St., Elkhorn, Wis., pastor of First, (new).

SHOPE, JOHN H., Philadelphia, Pa., to c/o Inter American University of Puerto Rico, San Germán, Puerto Rico, Professor in the Division of Social Science.

SMITH, ROBERTA L., Westchester, to 302 N. State St., Genoa, Ill., pastor of Peace.

STEVENS, CHARLES L., St. Louis, Mo., to 522 E. Eighth St., Alton, Ill., pastor of Alton.

STUCKI, FRANK E. (E), to 2707 N. E. Jarrett St., Portland 11, Ore.

STUMP, DONALD J., Lewisville, Ohio, pastor of the Lewisville Charge, (new).

SUEDMEYER, LOUIS F., to S. Rolling Road and Wilkens Ave., Baltimore 28, Md.

TINGLER, VICTOR J. (E), Meadville, Pa., to 1217 Park Road Extension, Crestline, Ohio.

TOMASEK, JAMES JR., to 9427 Ardmore Road, Box 392, Landover, Md., (change of residence).

TOTH, GEORGE S. JR., O'Fallon, Mo., pastor of a new mission church, (new).

TSCHUDY, FRIDOLIN B., New Glarus, Wis., to 611 Grove St., Elmira, N. Y., pastor of First.

TURNER, ROBERT K., R. D. 1, Massillon, pastor of St. John's, Sixteen, Ohio, (new).

VILHAUER, MELVIN, Brownsville, Minn., pastor of Zion, (new).

WELTGE, PAUL W., Boonville, to 9532 Guthrie Ave., St. Louis 34, Mo., (retired).

WENCK, MARY E. (MRS. EDWIN O.), R. D., Berlin, Pa., pastor of Zion Charge, assistant pastor of Trinity, (new).

WESTERMEYER, JOHN E., Mulberry, Ind., to 927 McPherson Ave., Cincinnati 5, Ohio, pastor of Price Hill.

WILEY, WILLIAM F., Baltimore, to Taneytown, Md., pastor of the Taneytown Charge.

YOUNG, PETER, to R. D. 1, 276 W. Cherry Lane, Souderton, Pa.

Code: G—In Christian service, but outside the Evangelical and Reformed Church; Ch—Chaplains in the armed forces; CC—Evangelical and Reformed ministers serving Congregational Christian churches; E—Emeriti, retired or disabled.

CC Calls

ANDERSON, ROBERT C., St. Paul's, to assistant, Edgebrook Community, Chicago, Ill.

BAKER, ROBERT S., Federated, Townshend, to Federated, Charlotte, Vt.

BOUSMAN, GARY, Plymouth, Fargo, N. D., to chaplain, V.A. Neuropsychiatric Hospital, Knoxville, Iowa.

CALVERT, WILLIAM C., to First, Wayne, Williamsfield R. D., Ohio.

CLEVELAND, IVAN C., Milwaukie, Ore., to First, Everett, Wash.

DIXON, MRS. ARTHUR R., to director of Christian education, Pilgrim, St. Louis, Mo.

DOANE, ASHLEY W., Bath and Lisbon, N. H., to Montvale, Woburn, Mass.

EMMONS, DAVID W., Rowley, Mass., to associate director, Hidden Springs Christian Rehabilitation Centre, Brantford, Ontario, Canada.

GEIGER, C. EDWARD, to Columbia, Barberton, Ohio.

GREVATT, E. BARENT, to associate, First, Moline, Illinois.

HOBBA, WALTER L., Wayne Street, to Putnam and Second, Marietta, Ohio.

HOWARD, EDWIN R., San Mateo, to Del Rey Oaks, California.

HUBER, JAMES R., to Millboro and Wewela, South Dakota.

JONES, RICHARD A., to Castalia, Ohio.

KAINA, WILLIAM H., to Sullivan, Ohio.

KEMPER, ROBERT JR., to Newton Falls, Ohio.

MESERVE, NATHANIEL, Cedarville, to Cotati, California.

MORSE, M. MICHAEL, to Ripley, Greenwich R. D., Ohio.

MOXON, IRENE E., (MRS. EUGENE), to director of religious education, Greenfield, Dearborn, Mich., September 1.

NELSON, DAVID B., Northeast Y.M.C.A., Seattle, to Cathlamet, Wash., September 10.

PETERSEN, RONALD E., Ossipee, Center Ossipee, N. H., to assistant, Des Plaines, Illinois.

PRIBYL, RONALD E., to Port Byron, Ill.

RICHTER, GEORGE M., to interim, Urbandale, Des Moines, Iowa.

ROBBENNOLT, PATRICIA (MRS. ROGER L.), to minister of Christian education, First, Oberlin, Ohio.

SALTZWEDEL, RICHARD E., to Wayne Street, Marietta, Ohio.

SANDFORD, JACK L., to First, Council Grove, Kansas.

SCHUTJER, CLIFFORD, to assistant, First, Mansfield, Ohio.

SMITH, ROGER K., Sunol, to director of Christian education, San Carlos, Calif.

STARBUCK, KENNETH C., Union, LaHarpe, to First, Beardstown, Ill.

STREYFFELER, LAURICE D., EUB, Big Woods, Naperville, Ill., to Renwick, Iowa.

STUDER, DAVID, EUB, to Big Woods, Naperville, Illinois.

SYKES, JOHN M., to assistant, Collinwood, Cleveland, Ohio.

THOMAS, GRAFTON M., Redeemer, Alton, to associate, First, Chicago, Ill.

TUDOR, MAX A., Methodist, to assistant, First, Evanston, Ill.

WALLACE, WESTWOOD, to interim, Modoc County Larger Parish, Calif.

WHITE, PHILIP, to Ceredo, W. Va.,

WIKSTROM, GUNNAR JR., to Community, Almira, Wash.

CC Resignations

ADCOCK, KENNETH E., United, Brookline, New Hampshire.

BARLOW, RALPH, Collinwood, Cleveland, Ohio.

BROWN, SAMUEL C., First, Swanzey, N. H.

CHARRIER, FREDERIC E., North Hampton, New Hampshire.

DAVID, EVAN, Blaine, Wash., to retire.

DESPLAND, MICHEL, First, Langdon, N. H.

DOORN, JACOB, Melville Union, Godfrey, Illinois.

GEARHART, YVONNE, Wayne Street, Marietta, Ohio.

HOLLAND, HUGH P., Farmington, N. H.

HORST, ROBERT W., Congregational Community, Monroeville, Ohio.

INGLIS, GEORGE C., Ottawa River, Columbus Grove, Ohio.

JACKSON, JAMES L., Atwater, Ohio.

LOY, J. C. JR., New Hope, Louisburg, and Beulah, Wake Forest, N. C.

LUNDSTROM, A. DEAN, Leaf River, Ill.

MC CARTT, PAUL S., United, South Solon, Ohio.

MC DOUGALL, ALEXANDER, Pilgrim, Cleveland, Ohio.

MOSSMAN, GUY E., associate, Laconia, N. H. Mr. Mossman will serve as parish visitor for the church.

OHMAN, HOWARD E., associate, First Central, Omaha, Neb., to retire.

PETERSON, PAUL C. R., San Rafael, Calif.

RADCLIFF, JERALD, Steuben, Greenfield, Ohio.

ROBINSON, DAVID A., Murlin Heights, Dayton, Ohio.

TAYLOR, FLETCHER, Huntsburg, Ohio.

THOMAS, GEORGE B., Mont Vernon, N. H. Mr. Thomas will continue to serve as associate at Milford, N. H.

WARNER, CAROL, director of Christian education, Pilgrim, St. Louis, Mo., to study.

CC Ground Breaking, Ordinations, Dedications, Anniversaries, Installations and Recognitions

ALPINE, Calif., Community, ground breaking for new religious education building, June 25.

ARCADIA, Calif., ground breaking for new sanctuary, June 25.

BLANCHETTE, DONALD F., ordination, Ogdensburg, N. Y., June 4.

CAMPBELL, ALAN R. W., ordination, Union, Medford, Mass., June 18.

DENMARK, Iowa, dedication of Dale Martin Memorial Library, April 16.

FOREST, JACK D., ordination, First, Rochester, Wis., June 18.

FORMAN, N. D., 75th anniversary, June 25.

FREDERICK, ROBERT E., ordination, First, Lombard, Ill., June 11.

HAWLEY, QUINN, ordination and dedication, Union, Green Bay, Wis., June 25.

HOSUTT, CHARLES H., ordination, First, Wilmette, Ill., June 25.

KEHLER, RICHARD L., ordination and installation as pastor and teacher, Christ, Fountain Springs, Pa., July 9.

LAUE, DONALD R., ordination, First, River Falls, Wis., June 25.

LEWIS, RICHARD D., ordination, Union, Hinsdale, Ill., June 25.

MARTIN, NED H., installation, Amherst, Ohio, June 25.

MILLER, GILBERT E., ordination, Federated, Harvey, Ill., June 11.

MINNICK, DONALD E., ordination, First, Wisconsin Rapids, Wis., June 18.

NORTH TUSTIN, Calif., United, recognition of church and its minister, THE REV. LAWRENCE J. WEINERT, by the Los Angeles Association, June 25.

OLSON, JOHN W., ordination, Immanuel, Hartford, Conn., May 21.

RANDOLPH CENTER, Vt., 175th anniversary, May 30.

RANSOM, DAVID P., ordination, Federated, Avon, Ill., June 4.

RUPERT, Vt., 175th anniversary, June 4.

RYDER, RICHARD E. JR., installation, Presque Isle, Me., April 23.

SCRANTON, N. D., Pierce, 50th anniversary, July 16.

SIMPSON, JOHN N., installation, First and Second, Wells, Me., April 30.

STAVENGER, MARILYN L., ordination, First, Windham, Ohio, June 25.

STEARNS, HOWARD O. JR., installation, First, Danvers, Mass., June 25.

TUCKER, HAROLD W., ordination and installation, Elijah Kellogg, Harpswell Center, Me., June 11.

WESTLAKE, DARRELL J., recognition, Deansboro, N. Y., June 18.

WILLIAMS, BERT TOFAE, ordination, First, Rockport, Mass., June 18.

ZWEIZIG, CHARLES R., JR., installation as assistant, Westmoreland, Washington, D. C., June 25. *(Continued on next page)*

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E and R Ordinations

BAUR, ROBERT A., St. Peter's, Owensville, Mo., June 18.

BIZER, ROLAND T., St. Peter's, Northbrook, Ill., June 18.

BOLLINGER, JOHN L., First, Mount Pleasant, Pa., June 25.

BREITKREUTZ, ROBERT JR., Friedens, Riesel, Tex., July 16.

DOBEY, REX O., Second, Lexington, N. C., June 25.

DURRETT, DONALD R., Garfield Park, Indianapolis, Ind., June 18.

FEDERWISCH, BARNEY G., Friedens, Riesel, Tex., June 25.

FELDT, WILLIAM E., Immanuel, Shaker Heights, Ohio, June 25.

FELSON, ROGER P., Gethsemane, Chicago, Ill., June 18.

FISHER, SAMUEL L., St. John's, Bellefonte, Pa., June 25.

FLUCKE, PAUL J., Morningside, Inglewood, Calif., June 25.

FRUECHTE, LELAND L., St. Luke's, Eitzen, Minn., June 25.

GARDELLA, DONALD L., St. Peter's, Chicago, Ill., June 25.

GUMM, DAVID C., Friedens, Jackson, Wis., June 25.

HAYES, HAROLD D., First, Portsmouth, Ohio, June 25.

JOHNSON, JAMES E., Trinity, Glen Rock, Pa., July 9.

JOHNSON, JAMES MARVIN, Morningside, Inglewood, Calif., June 25.

KALKBRENNER, GLENN F., St. Mark's, Saginaw, Mich., June 18.

KIRKMAN, KARL F. JR., St. Luke's, Jeffersonville, Ind., June 18.

KNOEBEL, DAVID H., St. Mark's, Detroit, Mich., June 18.

KUEBLER, GEORGE R., Redeemer, St. Louis, Mo., June 18.

KULP, WILLIAM D. JR., St. John's, Emmaus, Pa., June 18.

LA MAR, JACK, St. Lucas', Evansville, Ind., June 18.

MALZER, EDWARD C., Bethel, Nebraska City, Neb., June 18.

RACZ, ERNEST B., Hungarian, Passaic, N. J., June 11.

ROSS, CHARLES W., St. James', St. Louis, Mo., June 18.

SAXTON, JOHN E., Peace, Tilden, Neb., July 19.

SCHROEDEL, CARL R., St. Thomas', Chesterfield, Mo., July 2.

SCHRUPP, LOWELL R., St. Peter's, Geneseo, Ill., June 11.

SCHWEPPE, LOUIE J., St. Paul's, Cook, Neb., June 11.

SEGEDY, RONALD M., Ridge Road, Parma, Ohio, June 25.

STUMP, DONALD J., St. Paul's, Taylor, Pa., June 25.

TOTH, GEORGE S. JR., Christ, Bethlehem, Pa., June 25.

TURNER, ROBERT K., First, Canton, Ohio, June 18.

VILHAUER, MELVIN, Ebenezer, Sheboygan, Wis., May 29.

WENCK, MRS. EDWIN O., Christ, Elizabethtown, Pa., June 25.

E and R Installations

BETTIN, JAMES P., St. Paul's, Sheboygan, Wis., July 16.

BRUEGGEMANN, EDWARD D., Lebanon-Summerfield Charge, South Illinois Synod, July 16.

CONRAD, MERLIN L., St. Paul's, Titusville, Pa., July 2.

DOBEY, REX O., Hebron, Winston-Salem, N. C., July 2.

ELKIN, ROBERT S., Primrose-Franklin Charge, Midwest Synod, June 25.

FISHER, SAMUEL L., Christ, Roaring Spring, Pa., July 16.

GARDELLA, DONALD L., assistant pastor, Salem, Tonawanda, N. Y., July 16.

HALTEMAN, GEORGE B., Glade Charge, Pittsburgh Synod, July 9.

HARRITY, GRANT E., St. John's, Allentown, Pa., June 25.

IRWIN, FRED H. JR., Willow Street, Willow Street, Pa., June 25.

JOHNSON, JAMES E., Dushore-Overton-Elkland Charge, Susquehanna Synod, July 23.

KALKBRENNER, GLENN F., assistant pastor, St. John's, Fort Wayne, Ind., June 25.

LANGHORST, VICTOR E., pastor, St. Paul's, Jamestown, Ill., and assistant pastor, Highland, Ill., July 16.

LAWHEAD, W. LEE, assistant pastor, St. John's, Nazareth, Pa., June 25.

MAY, LARRY K., St. Paul's, Rockford, Ohio, July 9.

MEIER, HENRY J., Beulah, Lexington, N. C., July 16.

MILLER, GAILEN R., assistant pastor, Fifth, Cleveland, Ohio, July 9.

PETERS, PAUL R., assistant pastor, Dubbs Memorial, Allentown, Pa., July 9.

SIEGLE, JOHN G., Evangelical and Reformed, Monticello, Iowa, July 16.

SMITH, ROBERTA L., Peace, Genoa, Ill., April 9.

TROGLER, WALTER M., First, Philadelphia, Pa., June 25.

WENCK, EDWIN O., pastor of Trinity, Berlin, Pa., and assistant pastor of Zion Charge, July 16.

WENCK, MRS. EDWIN O., pastor of Zion Charge and assistant pastor of Trinity, Berlin, Pa., July 16.

Newly Vacant E and R Pulpits

East Pennsylvania Synod—Church of the Manger, Bethlehem, Pa.; Kreidersville Charge, Pa.

Mercersburg Synod—Trinity, Mercersburg, Pa.; Mt. Zion, Spring Grove, Pa.

Michigan-Indiana Synod—Bethlehem, Ann Arbor, Mich., (assistant pastor, correction).

Midwest Synod—Immanuel, Latimer, Iowa.

Northwest Ohio Synod—First, Fremont, Ohio.

Philadelphia Synod—Trinity, Norristown, Pennsylvania.

South Illinois Synod—St. Paul's, Carlinville, Illinois.

South Indiana Synod—Bethlehem, Evansville, Ind.

Susquehanna Synod—Mausdale-Ridgeville Charge, Pa.; Weatherly Charge, Pa.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During June and July:

In Boston: The Rev. and Mrs. Robert W. Fairbank of the Marathi Mission, India, for an early furlough.

Mrs. Berwyn H. Woodman of Chilesso, Angola, Portuguese West Africa, with the four Woodman children.

In Chicago: William C. Ludwig of the Near East Mission after completing a four-year term as teacher at the American School for Boys in Talas, Turkey.

In Los Angeles: Mrs. Dick V. Fagan of Midsayap, the Philippines, for furlough with two children. Mr. Fagan will join the family later.

Dr. William L. Nute Jr. of the Near East Mission for furlough via the Far East after concluding a study-project trip on social medicine. Mrs. Nute arrived in the United States last April.

In New York: Mr. and Mrs. William C. Dizney of the Near East Mission with their three children after completing two years of service at the American School for Boys in Talas, Turkey.

Sophie W. Eldridge of the Near East Mission after completing a three-year term as teacher at the American Academy for Girls in Uskudar, Istanbul, Turkey.

R. William Kinsey of the Near East Mission after completing a year of teaching at the American School for Boys in Talas, Turkey.

The Rev. and Mrs. George F. Miller Jr. of the Near East Mission and Aleppo College, Aleppo, Syria, United Arab Republic, for furlough with their two children.

CC Departures for the Field

During June and July:

From Boston: Mr. and Mrs. Charles R. Lord of the Rhodesia Mission returning from furlough with three children.

From New York: Mrs. Elizabeth R. Asher of Santa Monica, Calif., under appointment for a three-year term as teacher of English and social work at Pierce College, Elleniko, Athens, Greece.

Dr. and Mrs. Verne H. Fletcher of Chicago, Ill., via France for family visitation, under appointment for service under the Madura-Ramnad Diocese of the Church of South India, with their five children.

From San Francisco: Dr. and Mrs. Edward C. Riggs of the Madura-Ramnad Diocese, South India, returning from furlough with their four children.

From Seattle: The Rev. and Mrs. Lloyd G. Van Vactor of the Philippines, returning from furlough with their two sons.

E and R Arrivals from the Field

During June and July:

In Los Angeles: The Rev. and Mrs. Herbert J. Beecken of Annaka Shi, Japan, for furlough with their four children.

In New York: Naomi E. Blalock of Mahasamund, Raipur District, India, for furlough.

Mrs. Theodore Essebaggers of Nagpur, India, for furlough with one daughter. Mr. Essebaggers joined the family in Boston July 1.

Dorothy Williams, R. N., of Adidome, Ghana, West Africa, to continue her furlough. She has spent some time in England.

In San Francisco: The Rev. and Mrs. Armin H. Kroehler of Aizu-Takada, Japan, for furlough with their two children.

Charles Kniker has returned from Honduras, Central America, after completing a clinical year there.

E and R Departure for the Field

During June:

The Rev. and Mrs. Harold N. Auler Sr. have returned to Honduras, Central America, after furlough and two years of service in the United Andean Indian Mission in Quito, Ecuador.

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First Congregational, New Gloucester, Me.
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